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CONTENTS

CATHOLIC CHILDREN IN CATHOLIC SCHOOLS IN THE UNITED STATES 113
The Right Rev. PHILIP R. McDEVITT, D.D., Bishop of Harrisburg.
CATHOLIC STUDENTS' MISSION CRUSADE AT NOTRE DAME 122
The Rev. JOSEPH P. DONOVAN, C.M., Kenrick Seminary, St. Louis, Missouri
AUTOBIOGRAPHY OF AN OLD BREVIARY 135
B. R. TOTUM, Aboard the "Barjona."
WHAT IS "GOTHIC" IN CHURCH BUILDING? With Illustrations 149
The Rev. P. R. McCaffrey, O.C.C., Alberton, S. Australia.
PLAIN SERMONS 158
The Right Rev. Monsignor H. T. HENRY, Litt D., Catholic University of America, Washington, D. C.
BIOLOGICAL SURVIVAL AND EXPLANTATION 168
AUSTIN O'MALLEY, M. D., Philadelphia, Pa.
MARYKNOLL MISSION LETTERS. XLIII 180
The Rev. F. X. FORD, A.F.M., Yeungkong, China.
THE EUCHARISTIC FAST 183
The Rev. JOSEPH MacCARTHY, St. Joseph's Seminary, Yonkers, New York.
PASTORAL CARE OF CATHOLIC STUDENTS AND SECULAR COLLEGE "FRATERNITIES" 189
The Rev. MICHAEL ANDREW CHAPMAN, Washington, D. C.
TIMES FOR HEARING CONFESSIONS 194
CONSTRUCTION OF CONFESSIONALS 197
ABSOLUTION OF "RECIDIVI" 198

CONTENTS CONTINUED INSIDE

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CONTENTS CONTINUED

ANALECTA:

S. Congregatio Rituum:

De Finali Antiphona B. M. V. post Officium.....177

Suprema Sacra Congregatio S. Officii:

I. Damnantur Opera Quaedam M. Mir et I. De Recalde.....178

II. Damnatur Opusculum: "L'Apparition de le Tres Sainte Vierge de la Salette".....178

Sacra Congregatio de Religiosis:

Dubium de Habitu Novitiorum a Transeunte ad Aliam Religionem Gestando.....179

Roman Curia:

Recent Pontifical Honors.....179

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month.....180

Maryknoll Mission Letters. XLIII. (*The Rev. F. X. Ford, A.F.M., Yeungkong, China*).....180

The Eucharistic Fast. (*The Rev. Joseph MacCarthy, St. Joseph's Seminary, Dunwoodie, Yonkers, N. Y.*).....183

Pastoral Care of Catholic Students and Secular College "Fraternities" (*The Rev. Michael Andrew Chapman, Brookland, D. C.*).....189

Times for Hearing Confessions.....194

Masses for Novices Professed on Their Deathbed. (*C. S. M.*).....196

Construction of Confessionals.....197

Baptism of Foundlings.....197

Viaticum to Children.....198

Absolution of "Recidivi".....198

Authority of Vicars Forane.....199

CRITICISMS AND NOTES:

Stufler: Divi Thomae Aquinatis Doctrina de Deo Operantis.....200

Mahieu: Probatio Charitatis.....201

Fallon: Principes d'Economie Sociale.....202

Willi: Le Breviaire Explique.....203

Destree: The Benedictines.....204

Ellis—Thornborough: Motion Pictures in Education.....205

De la Bouillaye: Etude Comparee des Religions.....206

Wade—Evans: Life of St. David.....209

Imbs: Theory of Church Architecture.....211

LITERARY CHAT.....212

BOOKS RECEIVED.....217

Firms with Episcopal Authorization to Handle Sacred Vessels to Repair Them

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CATHOLIC CHILDREN IN CATHOLIC SCHOOLS IN THE UNITED STATES.

IT is sometimes asked: "What percentage of Catholic children in the United States are in Catholic schools?" The inquiry deals with a fact that deserves serious consideration. Unfortunately, a fully satisfying answer cannot be given to the question. At best, only an approximation can be made of the percentage of the whole number of Catholic children in the country who are enrolled in the public (State) schools or in private non-Catholic schools or in Catholic schools.

In order to arrive at this approximation, we may use the following statistics: (1) the total Catholic population in the United States; (2) the total number of children actually attending Catholic schools.

The statistics under both heads are found in the *Official Catholic Directory*. Were the summaries of these statistics full and trustworthy, they could be used as terms to ascertain with sufficient accuracy the percentage of the Catholic children of the country in Catholic schools. Unfortunately there is reason to suspect that the sum total of the Catholic population of the United States is not accurate.[1] On the other hand, for reasons that need not be mentioned, the statistics of the enrollment in the Catholic schools are, as a whole, reliable.

However, if we accept for our purpose as accurate, or approximately so, the statistics of the total Catholic population

[1] It is but just to say that this defect in the *Directory* is not the fault of the publishers, who spare neither effort nor expense to insure an authoritative and reliable book of reference. As a matter of fact, they produce year after year an invaluable publication.

and those of the Catholic school enrollment, we may give a partially satisfactory answer to the question asked at the beginning of this paper. The statistics which are necessary for the making of the estimate are found in the *Official Catholic Directory*, 1923.[2]

Total Catholic population	18,260,793
Number of pupils in Parish Schools	1,922,420

The sum total 1,922,420 takes in the pupils of the elementary grades and of the high school grades of the ordinary parish schools. It does not include children who are in orphan asylums, and who number 47,971. It may or may not include the enrollment in certain high schools that are practically part of the parish and diocesan school system, and it excludes a number of pupils of elementary and high school grades who attend academies and the preparatory departments of colleges.

The exact number of pupils who are being educated in high schools, in academies, and in the preparatory departments of colleges, and who are not counted in the total 1,922,420, is not easily ascertained. Apparently no sum total of the pupils attending such schools has been made in the *Directory*, though the number of children enrolled in the parish schools is computed. An estimate of the former number is possible from an examination in detail of the school statistics of each diocese. The result of this hardly scientific examination seems to warrant the statement that 175,512 pupils are in the schools to which reference has been made.

The following tabulation, therefore, shows the number of Catholic children in the United States who are in elementary and secondary grades:

Pupils in parish schools	1,922,420
Pupils in academies, in the preparatory departments of colleges, and in schools other than parish schools (estimated)	175,512 [3]
Children in orphan asylums	47,791
Total	2,145,723

[2] Data are returned by chancery offices at the close of 1922.

[3] An illustration of the lack of completeness in the sum totals as printed in the *Directory* is found in the statistics of a certain diocese where no accounting is made of 531 pupils, though the total number of pupils in the parish schools is given. In another diocese 616 children, in another 1820 children, are unrecorded on the sheet which contains the sum totals made by the *Directory*.

At this point it will be profitable and interesting to make a few comparisons between the total population of the United States and the total Catholic population, and between the public (State) school enrollment and the Catholic school enrollment.

The total population of the United States, according to the 1920 census, was 105,710,620. The total Catholic population, 1922, was 18,260,793. The Catholic population is therefore almost 17¼ per cent of the total population. The enrollment in the public elementary and secondary schools of the United States was, in 1920, 21,578,316. This number was a little more than 20 per cent of the total population. In certain States, the percentage of enrollment is higher than 20 per cent of the population of those States; in other States it is lower.

The enrollment in the Catholic schools that correspond to the public elementary and secondary schools of the United States is, as has already been noted, 1,922,420. Comparing the total school enrollment—1,922,420—with the total Catholic population—18,260,793—one finds that the Catholic school enrollment is a little more than 10½ per cent of the 18,260,793 Catholics in the United States. Another percentage may be estimated by comparing the figures 2,145,723 with those of the total 18,260,973. This comparison will show that a little more than 11¾ per cent of the Catholic population of the United States is receiving a training in elementary and secondary Catholic schools.

When we take either the 10½ per cent or the 11¾ per cent as showing the percentage of the Catholic population enrolled in the Catholic schools and compare it with the 20 per cent as showing the percentage of the total population in the public elementary and secondary schools, the conclusion appears inevitable that large numbers of Catholic children (perhaps one-half between the ages of six and sixteen) are not receiving the benefit of a Catholic education in Catholic schools, and are enrolled either in public schools, or in non-Catholic private schools, or are employed in industrial establishments. These conclusions would seem to indicate a lack of interest in Catholic education on the part of great numbers of Catholic parents and a contempt for the regulations of the Council of Baltimore and of the new Code of Canon Law which direct that Catholic children should attend Catholic schools.

If these surmises rest upon a solid basis, then it would appear opportune to call in question the glowing prophecies that are now and then heard about the great future before the Catholic Church in the United States.

As we scrutinize, however, more carefully and thoroughly the Catholic educational situation in America, we shall find there is reason for concern about the Catholic faith of the future generation, when at present great numbers of Catholic children are not enrolled in Catholic schools. We shall learn too that the conditions which do not permit, perhaps, one-half of the Catholic children of the country to receive a Catholic education in a Catholic school are in the main beyond the control of the Church and are inevitable in a nation where Catholic schools receive no aid from the public treasury of the individual states and where in many parts the conditions of a pioneer period are not yet past history.

Nevertheless, even though many and great difficulties have prevented the Catholic school from accomplishing its vital purpose for all the Catholic children of the nation, it can be confidently claimed that the Catholic school system, in the forty years since the Council of Baltimore in 1884 issued the momentous decrees that Catholic schools should be established everywhere and that Catholic parents should be enjoined to provide their children with a Catholic education, has more than kept pace with the growth of the country as well as with the development of the Church herself.

The following tabulation of statistics deserves a close inspection.

	1884	1923	Percentage increase in forty years
Total population of the United States . . .	50,155,783	105,710,620	117%
Number of Catholics in the United States. .	6,623,176	18,260,793	175%
Public school enrollment	9,867,505	21,578,316	118%
Parish schools in the United States	2,461	6,406	160%
Parish school enrollment	490,531	1,922,420[4]	291%

[4] This sum total does not include 47,971 children in orphan asylums and 175,512 (estimated) students in academies and in the preparatory departments of colleges.

It is thus seen, whilst it is true, only too true, that the Catholic schools of America do not take in all the Catholic children of the ages between six and eighteen years, the increase in attendance in forty years, when contrasted with the increase in attendance in public schools during the same period, raises the question whether or not, all things considered, more could have been done than has been accomplished in regard to Catholic education.

WHY NOT LARGER ENROLLMENT IN PARISH SCHOOLS.

An analysis of the reasons for the non-attendance of many Catholic children at Catholic schools is worth making. The results of this analysis will relieve in some measure the darkness of an outlook which seems threatening and dangerous to the Church in America.

1. Geographical conditions affect the attendance of Catholic children in Catholic schools. Though there are 11,288 parishes in the United States, many of these parishes are in rural districts where it is practically impossible to organize a parish school. Even when a school is organized in these districts, all the children of the parish are unable to attend. Families live far apart or are few in number. The assembling of the children is extremely difficult. Necessarily Catholic children in sparsely settled parts of the country are either in public schools or at work. Their attendance at public schools is facilitated by the civil authorities—School Boards—that in many States provide conveyances to and from school for children whose homes are a great distance from the school.

2. Parish schools in large cities are not always convenient to the homes of all the people in the parish. The public school may be very near many Catholic homes. Hence Catholic parents send their very small children to the nearby public school to avoid the dangers which the journey to the parish school involves from electric cars, motor cars, and vehicles of all kinds. An illustration of conditions which are by no means exceptional in the great centres of population is found in the location of a Catholic school near the junction of three great highways of travel on which the tracks of five street-car lines are laid.

3. Mixed marriages account for the absence of a number of Catholic children from Catholic schools. The Catholic parent may be indifferent or may be unwilling to run counter to the wishes of the non-Catholic parent in regard to the education of the children.

4. Economic conditions in recently organized parishes, especially in large cities where real estate is high in price, forbid for a long time the opening of a parish school. The pastor must content himself with providing the essentials of religious services until such time as debts are lowered or are wiped out. As a consequence, the Catholic children of these parishes attend public schools.

5. The difficulty of securing teachers stays the opening of more than one new parish school. It is inevitable in America that Catholic schools must depend upon the religious communities for teachers. There is no choice in the matter. To staff Catholic schools with competent lay teachers, who can command the larger salaries enjoyed by teachers in State schools, would bankrupt even parishes that are strong financially. The demand for the teachers of the religious communities, who alone can solve the financial problem of salaries, is so urgent that the supply is wholly inadequate to the demand.

6. Lack of confidence in the parish school on the part of certain Catholic parents accounts for the presence of a number of Catholic children in public schools or in non-Catholic private schools. In some cases these parents have no sufficient cause for their action. They belong to a class of Catholics who show little appreciation for anything Catholic. The Protestant tradition of the inferiority of everything Catholic and the superiority of everything outside the Church clouds their judgment in selecting a school for their children. To this class of Catholics should be added those Catholics who are anxious for social recognition and advancement, and who believe that their purpose can be accomplished surely and quickly by placing their children in public schools, or more frequently in the exclusive private non-Catholic schools. In other instances, parents who send their children to non-Catholic schools have a just cause of complaint because of the bad sanitary conditions and the inefficient teachers in the Catholic school. Happily those parents who, with or without cause, fail to provide their chil-

dren with a Catholic education are becoming fewer every day. The change for the better has been hastened by the improved conditions, sanitary and educational, in all Catholic schools, and especially by the emphatic and convincing evidences of the good work done by Catholic schools as a whole. The change has also been quickened by the information coming from non-Catholic professional educators that the public schools of the country, which the parents to whom we have referred looked upon as highly efficient, especially in contrast with Catholic schools, are lamentably weak in many respects.[5]

7. The presence of great numbers of foreigners in the population of the United States has brought to the fore deep and complicated problems both for the Church and the State. In the matter of education, it is noted that the foreigner in many instances is inclined to send his children to work as soon as the legal age is reached. As many of the foreigners are Catholics, this disposition to make a wage-earner out of a boy or girl just past fourteen years of age takes out of the Catholic school a large percentage of the enrollment in the upper grades of the elementary school and in the lower grades of the high school. The significance of this factor in keeping down the enrollment of the Catholic schools will be seen by a scrutiny of the statistics showing the number of the foreign-born white population in those States where the Catholic Church is strongest numerically. The United States census of 1920 shows the following:

Illinois	1,194,979
Massachusetts	1,063,572
New York	2,752,055
Pennsylvania	1,371,402
Total	6,382,008

Chicago, Boston, New York, Buffalo, Philadelphia, Pittsburgh,

[5] "A large number of teachers in American public schools have neither the education nor the professional training necessary for efficient service. Uneducated and untrained teachers in any of the schools of the nation are a national liability. It is estimated that there are thirty thousand teachers in the United States who have no education beyond that furnished in a one-room, rural, elementary school. There are seven States in which forty per cent or more of the teachers hold licenses which require less than a high school education. For the whole of the United States, not more than twenty-five per cent of the teachers hold licenses which require two years of professional training beyond high school education, a standard which has been acknowledged as proper minimum preparation for teaching in elementary schools."—George D. Strayer, in *Southern School Journal*, 1922.

and Scranton—the principal dioceses in the above States—are centres of a large Catholic population.

8. The statistics of illiteracy in the United States throw light upon the difficulties which confront the Church in organizing Catholic schools in rural communities. Conditions which render the public schools inefficient in rural districts make the Catholic school impossible. "The population of the United States is almost equally divided between urban and rural communities, 54,304,603 people live in cities, and 51,406,617 live in country districts. The largest percentage of our immigrants, among whom the percentage of illiteracy is relatively high, is found in our cities. Yet there are nearly three million illiterates found in the rural population of the United States compared with but two millions found in our urban population. Reasonably adequate schools are maintained in most of our cities. Such is not the case in many of our country districts. Consequently the number of illiterates and the percentage of the population who are illiterate are much higher in the country than in the cities. The existence of much of the illiteracy in the country districts is a direct result of the inadequacy of the rural schools." [6]

9. Inadequate accommodations in a parish school keep out many children. The enlargement of the school is not easy because of the limited financial resources of the parish. Time alone can remedy this unfortunate state of affairs.

10. In certain districts, especially when the Catholic population is large, the environment is Catholic, the teachers in the public schools are Catholics. Consequently pastors in these communities may not feel that a parish school is necessary, or if they realize the need of a parish school, they have not the courage to erect a school which may deplete the public schools and deprive many Catholic women of the parish of their teacher's position. An interesting element in the situation which is found in those communities where a large part, perhaps the major part, is Catholic, is the local politician. He may be a Catholic. Instances are not unknown where this gentleman, less solicitous about Catholic education than about the political patronage which the public schools provide in the appointment

[6] Research Bulletin of the National Education Association, Vol. I, No. 1, p. 36.

of teachers, the purchase of supplies, etc., has withstood publicly and strenuously the establishment of a parish school which, by affecting the attendance at the public schools, would weaken his political influence.

11. There are priests, comparatively few, who are indifferent to Catholic education. The members of the congregations, not fully instructed as to the dangers of a purely secular education, are influenced by the attitude of these pastors. Hence they have little hesitation in sending their children to non-Catholic schools.

12. At times there are not, in certain localities, facilities for Catholic secondary education, though ample provision is made for elementary schools. In these instances Catholic boys and girls who want an education beyond the elementary grades attend non-Catholic high schools. It should be noted here that the development in recent years of Catholic secondary education has been, perhaps, more rapid than Catholic elementary education has shown.

13. Catholic girls, and in less degree Catholic boys, intend to teach in the public schools. Because they believe that a more immediate and more useful preparation for their life work can be made by attending the public elementary and high schools, they are lost to the Catholic school.

When all these reasons are given due consideration, it will be seen that the non-attendance of a large number of Catholic children in Catholic schools is an inevitable consequence of the conditions which are found in a Church that is in the making. Such is the Church in America. What the future will do with the problems which concern the deepest interest of the Church remains to be seen. Yet with the story of the past forty years before us, we seem warranted in looking forward confidently and hopefully to the time as not far distant when every Catholic child in the United States may enjoy his true heritage, a Catholic education. The future will witness the passing away of the struggles and trials inevitably associated with a pioneer period, and Catholic schools, colleges, and universities will cover the land to carry out completely and logically the principles of Catholic teaching.

PHILIP R. MCDEVITT,
Bishop of Harrisburg.

CATHOLIC STUDENTS' MISSION CRUSADE AT NOTRE DAME.

"NOTRE DAME—to Defend the Cross"—this is the watchword, the rallying cry for the gathering in the great mid-west University on 9-12 August of the Church's youth movement in America. The Catholic little folks of the country will not be there; but they have been preparing for the success of this fourth general convention of the Catholic Students' Mission Crusade. They have been offering prayers, Masses and Communions, one group in Keokuk, Iowa, having built a dome of 10,000 Hail Marys for God's golden blessing on the conclave. The material part of the preparations has been going on for months; first, from the Crusade headquarters in Cincinnati where Father Thill and a small but energetic staff have been working over-time in formulating plans and carrying out the thousand and one details; then at Notre Dame where Father O'Donnell, assisted by seventy-five university students, is arranging things locally, and lastly in hundreds of unit centres from Boston to San Francisco where senior students are picking delegates for their unit and where individual students are trying to figure out how they can manage to attend the convention as guests.

Nothing is being left undone by either the executive board of the Crusade or the members at large to make this the largest of the Crusade meetings as well as an outstanding event in the ecclesiastical annals of North America. And their hope bids fair to be realized; for progress has been the Crusade's law of life whether in the general organization or in the separate and highly autonomous units. The growth of the general organization is seen in the respective attendance at the three previous conventions. At the organization meeting in 1918 at Techny there were thirty-five persons; at the Washington convention in 1920 some three hundred and fifty; at the Dayton convention in 1921 about eight hundred. An instance of progress in individual units is seen in a women's college unit formed in 1919. That year the girls gave in mission contributions, $1,225.43. During the present year they gave $3,225.00. A few years previously they had given for missionary purposes in a scholastic year $50, this before the advent of the Crusade. But no single item of information will furnish a better indi-

cation of the Crusade's rapid spread in members and in money than the following table, especially when it is borne in mind that not more than half of the units are reporting their activities to headquarters:

	Masses heard	*Mission offerings*	*Member-ship*	*Units*
Year ending June, 1919	877	$6,376.44	2,799	30
" " June, 1920	26,395	29,010.29	9,955	128
" " June, 1921	179,608	71,131.76	52,941	436
" " June, 1922	481,934	118,607.55	208,654	1,068
Three months, March, 1923	489,549	51,100.40	264,000	1,502

Bright Hope of the Church in America.

The Crusade is more than a thriving society of Catholic students from kindergarten to university to promote interest in the home and foreign missions. It is the bright hope of the Church in America. Its workings recall Father Faber's statement that no church conditions could with heroic imagination be pictured half so thrilling as the veritable reality, if Catholics as a body lived up to their faith with passing fidelity. In 1918 if any idealist had sketched in his wildest sweep of fancy the kind of boys and girls, young men and young women he would like to see our youth become, his sketch would have fallen short of that which has been actually accomplished among thousands in the Crusade and of that which experience will not let us doubt is going to be accomplished among hundreds of thousands. The short history of this providential society, still in its early unfoldings, has demonstrated that our Catholic young folks can scale any height of Christian virtue ever reached by group endeavor in preceding ages and under environment supposedly more favorable. Mere infants have caught up from their older brothers and sisters the Crusade slogan—The Sacred Heart for the world and the world for the Sacred Heart—and lisped it in terms of Indian, Chinese and African babies to be bought. A mother writes to *The Bugle Call* of her three-year-old child: "Alice is a persistent helper of the missions. We would have to have a fortune to keep up with her, but we enjoy it. Every time she sees any money around she takes it and runs to her bank." And from the same paper this other example is taken: "On Jeanne Ann Kelley's third birthday, her father gave her a dollar bill. Immediately

she decided to give it over to help the Chinese children. 'But, you do not want to give it all?' her mother asked.—'Every bit', she replied, 'for de poor wee little tings.'"

General Survey of Crusade Benefits.

The Crusade seeking to promote the Kingdom of God on earth has quite naturally found all things else added unto it. The Crusade strives to help home and foreign missions, first, by spiritual means, then, by material aid. As an incentive to both kinds of giving it pursues mission studies. As for spiritual help, it has been practically discovered for the youth of America by the Crusade. And it is primarily by prayer that the Saviour commands that His harvest be reaped. Behold the spiritual report of an ordinary Crusade grade school of seven hundred pupils for the year 1922-23: 12,000 Communions offered for the missions; 18,000 Masses heard for the missions; 14,000 acts of self-denial performed for the conversion of the world; and 7,000 hours of silence sent on the wings of prayer for the succor of dying souls. In senior units spiritual aid is carried further, especially in the religious units where souls are ambitioned and where the Precious Blood is yearned after as their kingly ransom price.

Material aid, too, has been discovered for the missions from Catholic studentdom by the Crusade. Before its organization many schools gave to the missions, but in relatively small sums. Now schools that never gave a dollar to missions are giving hundreds of dollars a year, and schools that did give have been inspired through the Crusade to develop unthought-of resources. To an increase of self-sacrifice money has been added—money earned, at times by the most ingenious enterprises. One seminary opened a coöperative store through which the seminarians can order almost any article from a text book to a railroad ticket, the students thus saving money and the missions handsomely profiting by the labors of a few promoters, who incidentally are getting a hold on business methods and practical bookkeeping. The venture has passed into other seminaries, a thing that happens to every charity invention in the Crusade, because the pages of *The Shield* broadcast ideas to all the units.

Mission study, also, has become a reality in our schools through the Crusade. From the beginning Crusaders have been encouraged to read missionary magazines and missionary books; so there is scarcely a senior unit without its half-dozen missionary periodicals. As for specialized work, besides circulating Monsignor McGlinchey's *Conversion of the Pagan World*, the Crusade has students prepare a monthly news letter for all the units, a digest of home and foreign mission doings; and gets up a mission study for each issue of *The Shield* on some particular part of the home or foreign field. The students using these articles, as thorough in treatment as popular in manner, become acquainted in course of time with the Church's entire apostolic activity. The grade school cited above for Communions listened to 700 mission instructions and had 2000 mission readings for the current year.

The three achievements just mentioned are direct. To count the indirect results of Crusade work would be impossible. But a few of the more tangible ones might be given passing notice. There is the unprivileged child in the institution or in the Sunday school whom the Crusade brings into touch with his more fortunate fellows. Institutional children need not pay the small per capita tax of a dollar per hundred a year or report on almsgiving; and Sunday school children may be Crusaders in spite of the fact that their parish has a Catholic school, the little ones not being punished for the sins of their parents and being given intensive zeal in the hope of bringing them up to normal Catholic life. Then there is frequent Communion, still a theoretical thing for such vast numbers of little ones. Mission zeal has caused children who straggled to monthly Communion to go twice a week, on Sunday for their own intention and on a weekday for the conversion of this or that part of the world. Units have the custom of having a Mass said at least once a month for the extension of the Church and their members, assist at it in a body and communicate. Individual Crusaders have Masses offered for missionary enterprises. In November a junior unit passed on to the Church Suffering and had eighty Masses said for the poor souls.

Lenten observance is another thing that has been vitalized by the Crusade. Pleasure money in whole or in part has been sacrificed for the full six weeks, and almost by way of play

the principle of mortifying the appetite has been mastered before the passions asserted their unruliness. An eighth grade girl without spending money gave up her car fare, walking to school and going to Communion daily for the conversion of a non-Catholic father, and at the end of Lent found herself with $3.50 as her mite toward the conversion of the pagan world. A high school girl did without buying extras for lunch and gave $3 to the mission fund; a companion of hers saved $2 on car fare. Two hundred high school boys set aside $100 for the missions in April alone.

Nor is supernatural resourcefulness to be overlooked. A second-year high-school girl of Chelsea, writing a mission essay, brings out opportunities right in one's neighborhood for conversions. She pictures a boy planning how he can gain the good will of an old man away from the sacraments for forty years. The boy takes a basket of fresh eggs to the invalid and innocently mentions the men's mission the following week. The mission is not attended, but soon after, when death approaches, the grace bears fruit and the stray wether returns to his Shepherd.

Catholic letters and Catholic art, too, have received their added enrichment from the Crusade. Mission dramas and mission pageants have been written and enacted by Crusaders, sometimes by mere children. Several cities have witnessed the novel sight of a Scholastic's mission pageant being the season's biggest event in pageant production. A few seminarians wrote and arranged for an outdoor mission pageant at night on the seminary grounds that made their fellows and visiting priests sit in wonder and sympathetic zeal as the story of a college graduate, triumphant over every temptation from wealth to war, was unfolded amid settings that no theatre could equal.

Catholic schools under missionary impulses have banded together for common action. Inter-unit associations have been formed; general mission days have been held; and those outside and inside the Church have been arrested by the silent yet mighty inrush of the cross. The cohesion that elders have talked about, juniors have secured in the name of the Church's *jus apostolatus.*

Then there is the vocation problem. The Crusaders did not start out to solve that particular problem. But they are

climbing up to spiritual normalcy, and that attained, the vocation problem disappears. Numbers of individuals now in religion or in seminaries declare that no thought of vocation was ever entertained until mission work was taken up under the auspices of the Crusade. In a religious community of women in the Middle West that is fully missionized and Crusadized, the novices admit mission activity was at least an indirect influence in strengthening them to answer their whispered invitation. "In fact all those consulted agreed in the general statement, that indirectly the increase in the number of Masses heard, Holy Communions received, Stations of the Cross made, correspondence with missionaries in the field and the realization of sharing their good works, was no small preparation for the step eventually taken." The fact that a dozen or more boys and girls in any live Crusade unit declare their intention of becoming missionaries is at least grounds for inferring that the Holy Spirit is breathing into young hearts and they are reacting to His gentle stirrings.

A Cross-Section of the Crusade at Work.

The throbbing life of the Crusade cannot be rightly gauged unless typical units are visualized at work. Seminarians, big and little, secular and regular, may be passed over; for they are already recipients of special graces and a rich fruitage of good works in them is to be expected. But who would expect a group of nurses in training, twelve hours on duty, to enthuse over missions? I have in mind one such unit now all engrossed with a festival to raise funds to send a delegate to Notre Dame, a group that has been getting up for five-thirty Mass and Communion for the missions and thinking of giving a couple of years' volunteer service in the mission fields. But I hasten to go into the actual report of a junior unit, a girls' academy unit, a diocesan girls' high school unit, a diocesan boys' high school unit, a novice brothers' unit, a novice sisters' unit.

JUNIOR UNIT.

By way of preface let me indicate the money alone that juniors (grade pupils) are giving and the immense amount they soon will be giving. The community already referred

to as completely Crusadized has around thirty thousand young folk under its care and publishes a little mission paper for its own schools, containing letters from its oversea sisters and items of interest concerning the pupils. That paper lists over $3500 for one month and the allotments go to every part of the mission field. Further let me instance a letter from an eighth grade boy wherein he recounts the vacation activities of his unit, in a city parish near the black belt. "Our vacation Crusaders are divided into two bands—those who promise to receive Holy Communion three times a week for the missions, and those who receive once a week. All will recite the Litany of the Blessed Virgin after each Holy Communion; and all are expected to make five minutes visit to the Blessed Sacrament all days on which Holy Communion is not received. All are to recite three times a day, during morning and evening prayers and at three o'clock in the afternoon, the aspiration: 'Eternal Father, I offer Thee the Precious Blood of Jesus in reparation for my sins and for the wants of Holy Church and for the success of all missionaries!' Our present membership is one hundred; sixty, Holy Communion three times a week; forty, once a week."

But to the formal report of a typical junior unit, located in a town of ten thousand and containing around two hundred children all told:

A meeting of our junior unit is held every month, following as closely as possible the program suggested for junior units in the Catholic Students' Mission Crusade News Letter.

The meeting opens with a prayer and a mission song followed by the reading of a chapter from the life of Blessed John Gabriel Perboyre. After this an account of the previous month's work is taken and names are chosen for our little heathen friends for whom the children have given baptismal offerings out of their spending money.

A list is then made of those who pledge themselves to receive weekly Holy Communion for the missions and the intention for the next month is announced. Thereupon letters received from various mission centres are read. These communications serve as a stimulus to our little workers. Letters of appeal also are read and measures devised to meet these appeals.

The meeting is closed with a few remarks from the moderatrix; a mission is sung and a prayer said. At the last meeting mite boxes were distributed in order that the children set aside a little of their

vacation money for the ransom of little heathen souls so dear to the Heart of our Lord. The money contributions for the year amounted to $228. Besides, the children did their share in raising several thousand dollars for repairing the school.

AN ACADEMY UNIT.

We now come to a Sacred Heart academy, a school numbering around one hundred pupils:

The Crusade arouses the interest of the children in the great cause of God's kingdom, gives them a motive for little acts of self-denial, awakens zeal for souls and a certain inventiveness in ways and means for helping God's heroes.

The children have organized of their own initiative a St. Peter Claver Club whose monthly self-denial fund goes to the support of a catechist in Africa. They have sent sacred vessels or alms to Maryknoll, St. Columban's, and to home missions in various sections of the country.

A valentine party realized more than the sum needed for a large statue of the Sacred Heart sent to New Mexico. A new feature of this year was the Christmas boxes sent to India, China, British Honduras, Montana. A chalice, the fruit of self-sacrifice, will be sent in a day or two to British Honduras.

The Madeleine Sophie Burse at Maryknoll will be completed shortly by our children and they will send a mite to the Chaldean Relief Fund, as they did some months ago. These are a few of the activities of the year and we hope that the new enthusiasm brought back by our delegates from the convention will kindle fire next year.

DIOCESAN GIRLS' HIGH SCHOOL UNIT.

This high school has an attendance of six hundred. There are ten sections to the units, but reports are at hand from only five. One of the others held a lotto party and cake raffle lately among themselves and cleared one hundred and twenty-five dollars for home missions. Another made forty dollars just before Lent on a box of fancy candy sent to the directress of the unit and turned over by her to the missions. The reports of the five sections with subjoined remarks are:

The Marion Section. Bought linen and made purificators, ablution cloths, finger cloths and collars for stoles. These were given to Father ——— for distribution among poorer missions of the diocese. Collected Catholic periodicals and sent them to the chaplain

of State penitentiary. Gave a collection of toys to poor children of down-town districts. Sold Easter cards and Christmas cards, which sale netted over $50 for Bengalese Missions.

St. Francis Xavier Section. Made fifty-four garments wherewith to clothe a few of the many destitute children of China. Bought and assumed the sponsorship of two African babies. Each member pledged a small percentage of her spending money for missionary work. Had a doughnut sale which brought $35. Collected a large amount of tinfoil, stamps and postcards. Recently collected $51 by means of Father Schilling's "Twenty-Nickel Cards" for our friends in China.

St. Peter Claver Section. Had a letter sale for St. Valentine's day. Shortly before the day the members of this section startled their schoolmates by the announcement that a host of letters from the mission fields of China, Japan, and Eskimo land and as well as others from the members of the faculty would arrive at the St. Peter Claver postoffice on 14 February. It was urged that those desirous of receiving letters promptly should send in orders early. Orders piled in and fingers were kept so busy penning the important missives that it was found necessary to pay in advance to make certain of getting mail. On the day itself the members would have done credit to Uncle Sam's postal service. Over $70 was realized, which was distributed among the Home Missions, the Bengalese and Maryknoll. A negro child was also bought.

Patricia Section. Staged an original Christmas play with a real missionary background. Each of the three scenes pictured the Christ-like spirit of giving as well as the resultant happiness. The proceeds, $26, went to home missions. Zeal for missions was shown in a marked manner at the monthly meetings. Papers were read and missionary conditions discussed. Linen was bought and on three days of the week after school hours groups of girls remained to make purificators—hemstitching them. Individual members pledged themselves to a definite monthly contribution. It was a purely voluntary offering and the treasurer recorded the payment of each pledge by a cross.

Guardian Angel Section. Netted a neat little sum for the missions by an ice cream and cake sale, $35. Had a "Children's Day" during May. Posters designed by various members and speeches in behalf of poor children announced the coming event for some days previous. In all, about 115 little garments either made by the members themselves or obtained through their solicitation were distributed among the two local settlements. In addition nearly a hundred dollars was contributed on the same occasion for the same purpose.

Money given by the five sections for the year, $449.30.

To further the purpose of the Catholic Mission Crusade Mass and Communion leagues have been formed. Pupils who never before thought of receiving Holy Communion or attending Mass on a week-day, are now doing so as members of the leagues. In some cases the practice has resulted in daily Communion.

Interest in the missions has contributed to a knowledge and spread of Catholic literature, magazines devoted to mission activities, etc. In looking up material for talks to be given at Sectional meetings, pupils have unconsciously been led to value more the gift of Faith so generously bestowed upon them and to pray God to grant the same gift to the less fortunate in other lands.

The spirit of self-denial has manifested itself in most ingenious devices—the long walks to and from school; the sweet-meats not purchased have weighted the mite-box a bit; while the sharp word unspoken and the moments of silence have made hearts lighter many a day.

On the whole our pupils have been given a definite aim toward which to devote a hitherto dormant spirit of giving for worthy causes. Also, the mission work has had undoubtedly great influence in the development of religious vocations in our school.

DIOCESAN BOYS' HIGH SCHOOL UNIT.

The boys of this high school are in the same city as the girls reported above. They number four hundred and since their organization a little over a year ago they have given approximately $1500 to home and foreign missions. They are divided into ten sections of about forty each. A sectional meeting is held each week during a free period and the sectional vice-president assigns topics of discussion to his fellow members. Each section devotes itself to helping one part of the world and studying about it. The spiritual activities consist of common prayer and prayer and Communion bands. The influence the Crusade has exercised on the school is thus commented upon by the Brother in charge:

> Apart from the informational aspect, the movement has given the student a world-wide outlook on his Church and engendered in him a sympathy with the men and women who labor at the outposts in missionary countries. The parochial has expanded to embrace the universal. The value of the heritage that is his in the gift of faith has come home to him with a realization akin to that of the convert to the Church. His heart has warmed to the needs of the Church in other than immediate circles. He has learned to give expression of

his interest in the progress of the kingdom of God on earth by self-denying contributions to missionary causes; so that he quite naturally feels himself in partnership with the men and women active in mission endeavors.

In addition to finding his faith more informed, more real and more highly treasured, the Catholic high school boy finds that he has become accustomed to give weekly toward appeals coming from all reaches of missionary enterprise. There is more frequency and more catholicity in his contributions. Then, too the student has had frequent occasions of addressing his classmates on mission topics and unconsciously has been developing himself into a champion of the Church should the occasion present itself. Several have not waited for the development of such an occasion, but have already joined the ranks of aspirants to the clerical and religious life.

The students have taken to the C. S. M. C. movement with an enthusiasm equal to that which characterizes their athletic and literary activities. This is the more surprising owing to the fact that a certain amount of self-abnegation is called for by the Crusade.

This movement is a veritable school in the lay apostolate.

NOVICE BROTHERS' AND ASPIRANTS' UNITS.

The remarkable thing about the appended accounts is the evidence it contains of the vitalizing power of the Crusade even on the religious life. A sister makes a kindred observation, saying: "The fact that the C. S. M. C. is not a money-making organization but an instiller of the missionary spirit has encouraged the novices who cannot give money to bound spontaneously into the wide, open harvest fields of God's kingdom of souls. We know the danger peculiar to those aiming at perfection, especially at the beginning of their religious life, is the tendency to introspection to the exclusion of any outward objective. Now the novice units of the C. S. M. C. have the worthiest possible objective, an objective that tends to develop poise, which poise is precisely the acme of religious perfection —the love of God and our neighbor. The daily sacrifice and prayers are directed toward that objective as the culmination of love's ambition."

But to the novice and aspirant brothers:

The Crusade is surely a God-send to our young folk. It seems to have the power of working almost by itself in a novitiate. The candidates take to it. The cause it represents makes a strong appeal to

the hearts of aspirants to the religious life. It fosters initiative in the work of personal sanctification. Zeal for the salvation of souls becomes a tangible thing in the minds of the young people, and prayers and good works multiply readily in favor of the missions.

The meetings of the units themselves present no difficulty from the point of view of interest. The study of the missions, past and present; the lives of the missionaries throughout the history of the Church, especially the martyr-missionaries, open a vast field of inquiry. And there is interest aroused by correspondence with the missions maintained by the Community.

The Crusade also offers new and broad fields of thoughts to the minds of the candidates, who are necessarily restricted in their experiences of life and consequently tend to become self-centered, which does not mean selfish, but too easily forgetful of the needs of others while attending carefully to their own perfection. The missions with their variety of work and achievement broaden the vision, suggest wholesome reflections, inspire supernatural charity and arouse ambition and enthusiasm for God's great work on earth.

EXPRESSIONS OF VIEWS FROM NOVICE SISTERS.

The quotations that follow are excerpts taken from answers by the first novice unit in the Crusade to the question, What influence has the Catholic Students' Mission Crusade had upon you?

It has given me a yearning to labor for our pagan Chinese in the Congregation's first mission in China.

It has fired me with the spirit of zeal for souls and an ardent desire to sacrifice the whims of self in order that I may help the missionaries with my prayers and good works.

It has helped me to see what others have done and are doing for the missions and convinces me that I, too, by my prayers can help the missions. It has made me see more and more clearly the need of real missionaries and the sad condition of pagan countries—consequently these are often the subject of my prayers.

The C. S. M. C. was one of the instruments effectual in spurring me on to follow my vocation, and since my entrance into the novitiate I am beginning to realize the needs of the pagan countries. The thought that one is helping the missions by one's silence, prayers and work is an encouraging reflection and makes one do more.

It has made me realize what it really means to know and love God. It has also given me the desire of going to China because of the distressing need of missionaries there. I realize the necessity of fervent prayer for the poor pagans.

Participation in the work of the C. S. M. C. had me for a while thinking seriously of joining an order which would send me directly to China; but not feeling God had given me sufficient grace to undertake so great a work, I decided that if He wished me to labor for Him there in later years, he would send me through the congregation I was entering and that has since gotten a Chinese mission. Up to the time of the organization of the Crusade I thought little of the missionaries in pagan countries. Now I remember them in all my prayers.

Since coming to the novitiate I have had my first experience in Crusade work. The rally held last fall on our grounds made me think as I had never done before of foreign missions. The enthusiasm and, one might say, determination manifested by grade school children of all ages and especially by boys of high school age, made me realize how selfish I had been as far as work in foreign fields is concerned. It opened my eyes and made me feel that I, who have been favored in an especial manner, had in the past been so indifferent as regards the salvation of souls. I am praying and offer my mortifications and ejaculations for success of those striving to win souls.

It was at the Dayton convention in August, 1921, that I learned so much of the needs of rescuing our missions, both at home and abroad, and, too, it was while listening to the splendid and interesting talks given that I received much of the final strength and courage needed to answer the Master's call myself.

Even before the fact was brought home to us there at Dayton of the absolute need of helping the missions, I was much affected and edified by the tremendous amount of real help, spiritual and financial, that could be given by each child doing his minimum for the missions; but with the wise direction of the Executive Board and the coöperation of the senior units the juniors will accomplish much more than that minimum. In the Catholic little folk has been found a force of Christ-like character, and in proportion as the Crusade grows among them prayers and sacrifice will multiply.

I think I have written enough about the Crusade to indicate its mighty possibilities for the sanctification of our youth and

for the spread of the gospel. I think I have written enough to show that the C. S. M. C. is bringing to pass the right feeding of tender souls according to the mind of Pius X and the right exercising of those souls, in the divinest of good works, according to the mind of Benedict XV. Engineers of grace should look into the movement. Well-wishers of the Sacred Heart, above all pastors and educators, should pray for God's blessing on the deliberations at Notre Dame; for the cross is permanently defended only by holding it aloft and still aloft and yet again aloft to an unbelieving world.

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AUTOBIOGRAPHY OF AN OLD BREVIARY.

I.

I AM put on the shelf. The sexton of St. Bridget's had fetched me from the hospital called the "Bindery" where I had been under repairs after an accident. But when Father Tim saw me he didn't like the locks of my new overcoat. He said I was a "Totum" and a bit heavy anyhow; and, though we had been chums ever since his ordination 'way back twenty years ago, a new edition, a lightweight from some place in Germany (with the ugly name of *rat's bones*) caught his fancy because it was dressed in Russian leather.

Now I am too old to be jealous, but the thought of being accounted toothless after long and faithful service rankles, and I am resolved to leave the record of it and of my experiences among the clerical brethren for posterity. Father Tim is a Limerick man, but his bishop sent him to Innsbruck, to the Jesuits to study, and I am afraid that has made him partial to the Germans. However, he is a good sort and when he and his neighbor, Father O'More, go on their annual fishing trip for vacation in the early summer, they have rare fun. Hereafter I shall not be with them, I know, and indeed, the fishing trip is the cause of my being exiled to solitary contemplation. It happened this way.

Father Tim and his chum, when on their trout-trolling holiday, are in the habit of lodging at the house of a prosperous

farmer. They have the second-story front—two rooms with a porch to look down from. One sultry afternoon when the twain had returned earlier than usual, Father Tim took me out on the porch for an airing and his orison. Just in the middle of the second nocturn, where it tells how St. Juliana "in stomachi morbum incidit," there was a tremendous racket below. A stray heifer had got into the yard and awakened opposition of a proprietary nature in a young collie on the ground. Now Father Tim was what his people called "a pious priest". Father O'More was not. He was a bit "practical" and sometimes provoked mild remonstrance from his elder companion for the way he would invoke "Holy Moses". On this occasion it was Father O'More who tried to manage the campaign, for the dog was his, with the result that the heifer upset a beehive, which invited impolite comment on the part of the priest to the horror of his elder above. Father Tim, trying to locate the scene of havoc and battle craned his neck to the side of the house and in doing so unwittingly dropped me over the railing that guarded the porch.

The fall broke my back. They gathered me up tenderly, but the damage was done, and the Pars Aestiva had to be amputated then and there. That evening began the alienation of my affections. Father Tim borrowed a dudish breviary from his confrère and in doing so made sundry disparaging remarks about my age, and my being heavy and superannuated. It was little consolation to hear that he would have me mended, as I was a keepsake, a gift from a venerable seminary professor, and all that sort of thing. That didn't mollify me a bit, especially as I was subjected to all kinds of cutting remarks and poundings by an ill-mannered doctor whose name was "Binder" and who had no regard for old age.

Nor have I fared much better since I came back to the parochial home. It is evident that my old master is satisfied to put me on the retired list, superannuated. He said they had made new laws in Rome, and—well I had better keep quiet about that, for of course I am a Roman. But now that there is leisure for reflection about my past career, I recall that there is a streak of the Gallican in me. My remote ancestors bore the name of *Mismor*, which sounds like Hebrew, and it may be that my forbears were from one of the lost tribes

that came over to Gaul and to Ireland. (Anyhow *Mismor* sounds Irish like " Lismore ".) Then they were converted by St. Jerome and intermarried with Greek emigrants from Egypt and adopted the name *Psalterium*. Eventually they came under Roman dominion, and so I am a true Roman. With intermarriages the name changed and eventually became *Breviary*, with the surname *Totum*. And so here I am a Roman Totum Breviary.

As *Totum* I saw the light first in Belgium. My baptismal certificate dates from Tournai (Tornaci Nerviorum). My godfather was a bishop. The first impression that has remained with me through life after leaving the nursery in the parental home—the incunabula—is that of a school conducted by Desclée and Lefevre, under the tutorship of the fellows of St. John's. When we were released from their discipline we accounted ourselves well-read (*rubricated* was the college term), and a great prelate who belonged to the Index Congregation and who examined us according to the text books page by page, certified by diploma that we had on the whole made an excellent impression and that we were really typical products of a great university, such as the Catholic Church.

We were of course bound to observe regulation form—black; which meant that we must stick to our colors. Next we received introductions and recommendations, gilt-edged certificates. Our titles, to indicate affiliations, were duly impressed upon us. Some of us also had our ribbons of distinction. Thus equipped we were ready for active service and only awaited the proper call. Meanwhile we went into retreat. Since we were to devote ourselves to prayer and spiritual instruction we began to ascend the higher flights of the upper store-rooms. Swathed in sombre brown we passed several weeks in close retirement with hardly a sound to disturb our repose away from the world of traffic.

Then one morning there came an order to send down " par ascenseur " a dozen sets of the Desclée Breviaires. We were all of us to be shipped by freight express to the Grand Seminaire at Malines. Here an officious cleric placed us in line for the inspection of some ecclesiastical dignitary. With the latter was a bespectacled elderly abbé who at once unceremoniosly laid hold on me, and peering sharply, looked right

through me. Although I was a bit disconcerted and not disposed to be very confidential to a perfect stranger, I thought it best to be open and began to show forth my perfections at the "Commune Sanctorum," when he promptly shut me up, and simply ejaculated "Bien!", tucked me under his left arm and marched me off. I felt rather constrained and wondered what might become of me, but in a little while we were respectfully accosted by a young seminarist who inquired at what time "Monsieur le professeur" was to leave for Brussels. Elated, I began to—but now came a revelation. We were going to America. My new godfather was the rector of a Western seminary in the United States. Hurrah! I would begin my *carriera* by travel abroad, not as an adjunct to mere missionary rectors and assistants such as commonly went to the States—no, as the intimate adviser and confidential companion of a learned academician, a possible monsignore, perhaps a future bishop who would caress me with a beringed hand and permit me to live near a pectoral cross, the awe-inspired envy of common folk who could boast of no familiarity with mitred heads. Think of it. He would carry me in processions and on visitations. I nearly jumped out of this reverend rector's tight hold of me with the joy of it all.

II.

How we got to Southampton I do not know, for somehow the professor had overlooked my importance and locked me in his valise with some rather disreputable associates, among whom I recall a pair of boots, a hair-brush, a box of Roman collars, and a cigar case. But on the vessel I was released from the unsavory companionship and restored to my proper dignity when, in the evening—it was Saturday—the abbé took me into the dining saloon to read Matins and Lauds for the following day.

While we were thus engaged in respectful intercourse a lady approached and inquired whether there would be divine service on the morrow. As we had not had an opportunity to ascertain whether there were any Catholics among the few passengers of the ship, my master answered somewhat hesitatingly that he didn't know, but that the captain would no doubt make the customary announcement that evening.

"Are you not a minister of the Gospel?" she inquired.

"I am a priest," was the reply.

"Oh—I thought you were reading the Bible—and so I spoke to you. Pardon me for intruding."

"You are quite right, madam," said the priest. "What I am reading is the Bible."

"But Catholics do not pay much heed to Bible reading," she rejoined. "Your dogma is, if I understand rightly, the Church."

"Yes, the Church, which the Bible teaches us to obey, bids Catholics read it continually in one part or another of her daily public service. Besides that, we priests bind ourselves at our ordination by vow to spend each day at least an hour or more in the reading of the Bible." So saying, he handed me to her.

"You see, if you note the place where the marker is inserted, the day and even the hour assigned for the reading, which is not optional but definitely prescribed."

She took me with somewhat shy curiosity and looked into my face:

"Oh, but it is Latin!"

"Yes, the language of our early Christian forefathers and religious teachers. It preserves unchanged the apostolic traditions in a classical tongue of the past that has not been tampered with."

"But are Catholics sufficiently familiar with the dead language to make it the expression of their hearts and to enter into the sense of the inspired words?"

"It is the chief business of those who are priests to interpret the original text according to the ancient traditions. These traditional interpretations are found here side by side with the text of the Bible. As for the priests knowing the Latin, they have hardly much choice, seeing that their training in the seminary covers as a rule a ten-year course during which the Latin language is the ordinary object and vehicle of instruction in at least the theological and philosophical disciplines."

"But do they teach the people this same knowledge?"

"They could hardly do otherwise, if they teach at all, considering that the matter is of obligation and can easily be verified by those who happen to know Latin."

"That sounds marvellous," she replied with her look fixed on me. "I do not know Latin and cannot read this. But I do not doubt the truth of what you say. I am just returning from Australia, where my husband has been engaged as a missionary for some years. I am sure neither of us is aware that your Church is particularly partial to the Bible."

Later on, the conversation was resumed among a number of passengers who had met at the captain's table and to whom the lady had mentioned her astonishing discovery. She had evidently told them about the priest aboard who read the Bible every day, and what he had said about Catholics reading it habitually. Since I was the object of the discussion I felt my importance considerably increased and made every effort to be on my good behavior.

The incident set me reflecting and the result of my meditations I shall here summarize before relating my further experiences during nearly half a century of service. Of course I had known that I was the official prayer book of the clergy, and that my relatives were all on familiar terms with ecclesiastical dignitaries of every degree, even hobnobbing with the Pope and the Cardinals. But I had never realized, until I heard the professor, that I was actually inspired and ranked with the Sacred Scriptures. The Abbé Hogan, as they called my master, explained it all very simply to a little group of interested passengers, among whom were a few Catholics who hardly seemed themselves aware that they had ever read the Bible. Later on he brought me into the liturgy class of the theological seminary. Then I began to know something about my insides, which I had never thought of. He laid bare the whole anatomy, brain and heart, and liver and lungs. But I shall come to that when we get to America.

Meanwhile he dwelt on the fact that I—the Breviary—was simply an organism which represented a systematic course in devotional Bible reading and its interpretation. Each day a portion of the Psalter is recited so as to cover the hundred and fifty Psalms within the week. The other sections of the Bible are so apportioned that the whole series of historical, sapiential, and prophetic books is read within the course of a year. The Gospels and a number of the Epistles from the New Testament are read on the fifty-two Sundays of the year at the

obligatory service of the Mass, and some of them are reserved for special festivals of the liturgical cycle.

But not only is the whole Bible thus practically covered within the course of the year, it is also commented upon and explained so as to serve the priest for meditation, and to furnish him with authoritative teaching for the people. Thus I am really a model of the safest kind to learn from, a perfect Adonis and thoroughly sound in every part, except perhaps in the uninspired illustrations from the " Proprium Sanctorum ". But even there you cannot pick many flaws, since I always maintain the principle of edification. Of this more anon when I come to make confession of my casual imperfections. Just now I am concerned with explaining my last end and purpose of creation, together with the leading traits of my character —honestly.

The leading characteristic of our family is indicated by my ancestral name, which still is kept in the baptismal register of every new offspring as it is brought to the Church. I mean the *Psalter.* The Psalms are part of my daily offering, because they are prayers as well as subjects of meditation. But the rest of the Sacred Books are also incorporated in me so that through the Hebrew origin of my ancestry I am related to Moses, the Prophets, and even the New Testament writers. You will recognize the characteristics and moods of the inspired authors in me at certain seasons of the year as follows:

In *Advent* I announce the coming of Christ by the prophecies of *Isaias.*

During *Christmastide* I enlarge upon the benefits of Christ's coming in the reading of the *Epistles of St. Paul* to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians. Then his letters to Timothy, Titus, Philemon, and lastly to the Hebrews.

With *Lent* (beginning at Septuagesima) I inculcate the principles and observance of law by the reading of the five *Books of Moses*—the creation of the world; man's fall; the restoration through the teaching of the law; and the promise of new grace in the Messianic Redemption.

Then follows *Passiontide*, with the call to penance by the Prophet *Jeremias* as a condition of salvation and participation in the Redemption.

The *Easter* cycle brings with it the reading of the first period of the history of the Church, the thirty years of apostolic upbuilding on the foundations of Christ, the Cornerstone, in the *Acts of the Apostles.* This is followed by the description of the heavenly Jerusalem, the Church perfected in the story of the *Apocalypse.*

Next comes the feast of *Pentecost*, with its expansions of the work of the Paraclete on earth, the gradual record of which finds its prophetic counterpart in the history of Samuel the High Priest as related in the Books of Kings.

The few months that follow are filled with instructions represented in the didactic and prophetic books, containing practical lessons of right living and warnings. They are divided so as to give readings for

August: *Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus;*
September: *Job, Tobias, Judith, Esther;*
October: Two Books of the *Maccabees;*
November: *Ezechiel, Daniel* and the Minor Prophets.

The books of the Bible are thus woven into my continuous scheme for devotional and instructive reading. They make up a harmonious pattern of liturgical worship by the insertion of appropriate prayer, canticle, and reflection. At one time they were published under the titles of Psalters and Lectionaries. But my godfather made it understood that our race developed and that in me—the *Totum Breviarium Romanum*—you have a fine specimen of the whole Bible properly annotated. He indicated that I am of aristocratic descent and in every way worthy to be treated with respect and thoughtful attention.

III. About My Biblical Ancestry.

The professor was sick (mal-de-mer) and staid in his berth this morning. Sunday, hm! and we were to have a long chat together, with "Confitemini" and the Athanasian Creed in it. Our room-mate, a dapper, middle-aged man, dentist by profession, asked:

"Dominie, can I do anything for you?"

He got only a groaned "No, thank you, Doctor," for answer and went out.

Now I know the padre was thinking of me. It had become evident in the few days of our acquaintance with each other that he was a regular man. Every morning, thus far, he had said his Little Hours before breakfast. To-day he had omitted both Hours and breakfast, and it was already past the time, for the luncheon gong had sounded twice. When the steward came to inquire whether the professor wanted anything, and suggested a cup of coffee as being both a sedative and stimulant, the patient consented with an air of mild disgust.

Meanwhile I was lying on the ledge of the washstand, a most undignified position for one of my ancestry and connexions. But I have learnt to keep shut up when not specially wanted or not in proper company. I knew the professor could not get along without me for any length of time and so I waited quietly my time. During the few days I spent in the Malines Seminary I had seen a young tonsured cleric lift up one of my relations from the top of a dust-bin where it had been carelessly laid and, after touching it with his lips, put it reverently on the prie-dieu. So I knew that I was to be respected. But I was not disturbed until the late afternoon, when the weather cleared, and the doctor had said the professor would be better on deck.

So we went up, my master and I, to sit in a sheltered seat on the lee side of the boat. We were silent, although I was there on his lap ready to open the conversation. He was in a devout mood, too, as I suspect people generally are when seasick; but the flesh is weaker than the spirit. I am glad I have no flesh, only spirit. Well, there we both lay without a word, the neighbors smiling on us benevolently and making an occasional attempt at encouragement or greeting. After a short hour someone invited the padre to go in and take a tonic; it was in the days when champagne was thought good for the seasick. Since then the philosophy of life has changed and there is a mileage limit which bars the spirit. It is pleasant to carry one's spirit within oneself, as I do, and it suffices for all emergencies, though the Father does not seem to think so. Well, he went in under benevolent escort and left me covered with a rug on the deck-chair.

After a while I heard low sounds of talking among the passengers of the adjoining row of seats. They were interested

in the padre. It was clear from what they said that they were observing him closely, though accusingly estranged from him.

"Who is he?"

"Oh, an American priest, professor somewhere in a Western college."

"I heard Mr. Morris, the lawyer, say he was a Belgian, a well informed man, and nice spoken. He had several conversations with him."

"I am afraid of these priests," said a woman who was knitting. "I wonder if they are sincere or what they ordinarily seem to be. One hears so much about Jesuits and their duplicity."

"Well, I think priests are the least mysterious beings under the sun. Why, you can see their good-nature oozing out of every feature—their jolly faces, words, the way their own people 'Father' them. One can hardly imagine them to be anything else but good-natured. Now and then you meet the sober, ascetical kind, like this professor; but there is never anything to suggest the sanctimonious or hypocritical in them."

"All the same, you have history—Richelieu, Mazarin, and the Inquisition, to show that the priesthood is ambitious and when in power cruel. I was in Spain and saw enough of the marks of clerical persecution to make one shudder at the sight of a monk."

"What did you see?"

"Why I saw the very instruments they used in torturing the heretics and Jews—thumbscrews, stocks, chains, and other devices of torture; it was awful."

"Did you see priests using them on the heretics and Jews?"

"No, but—"

"But history, as we usually read it, is to be trusted as much for veracity, just as much, as your political column of the party newspaper. No doubt there was fanaticism and there was even malice among ecclesiastics in power during the Middle Ages, as it is at all times; but just as historians call by the name "Dark Ages" the period when the magnificent works of architectural art were produced through the industry of the guilds, which were dominated by religious motives, so we label with "Inquisition" the ages when the scriptoria of the monks preserved for us the copies of the Bible and the grand works

of literature by which alone the principles of charity and a high standard of public morality were and are maintained in what we call Christian civilization. The institutions of philanthropy and learning which freed the slave, combated Turkish rapacity, established the great universities of Paris, Oxford, Padua, are the outcome of what you call the "Dark Ages" and monastic ignorance. Without them what would our modern literature and laboratories be? No, I am not a Catholic, but I see the historic Church and its institutions, of which the priesthood is an essential part, in a very different light."

How I chuckled when he mentioned the Bible and the scriptoria of the monks. I almost jumped off the deck-chair, but managed to hold my covers shut fast, despite the breeze around me.

The minister's wife, mentioned in the early part of my story, spoke up also. She thought the priest was a very respectable gentleman and had explained the use of the priest's prayer book in a way that surprised her, and yet she could not doubt that he spoke the truth. "Of course the exclusiveness with which Romans look upon their Church is somewhat bewildering and savors of narrow bigotry."

"Why should it? If truth is to be found through the Bible, that book must have a uniform interpretation which excludes all contradiction or variety. Christ wanted His followers to be one, united in charity. Protestantism represents anything but unity and charity. Its philanthropic work is no more than that which you might expect from such pagan advocates as Marcus Aurelius, or Epictetus; whereas in the Catholic Church, whatever the abuses in individual cases, even among the clergy, high up including bishops and popes, you have doctrinal and disciplinary union. The standard of morals is always high if you go to the sources of its teaching and the reform legislation which stands for authority. I never see those Catholic nuns in their quests abroad or at work in the hospitals without feeling that they are wonderfully pure and self-sacrificing. The Church alone is responsible for such women by the thousands, in every land and under every condition—and the fact that they are not advertised, and indeed shun personal appraisal, unlike the Nightingales and stage heroines of philanthropy, is an argument in favor of the Catholic system."

A steward came out to fetch me and the robe. Well, I was pleased, for at bottom I came into a good deal of praise from the last speaker, who I learnt later was a New England judge with a fine record in public life. In the next few days I saw much of him, for he took to the Father, and asked him about me, as I shall personally record with proper humility, since what was said is all true. And the minister's wife and some of the other first-class passengers listened with no little satisfaction to my apologist. But that was when the mal-de-mer had entirely gone and we were sailing smoothly toward the Newfoundland coast.

"Mrs. Stafford, the Australian minister's wife, has been telling us about your Bible reading, Father. I see you keep it up. The matter suggests novel views, for we all share, I daresay, more or less the notion that Catholics are not as partial to the Bible as are Protestants." So spoke the Judge.

"Naturally—since the Bible furnishes the supreme and sole rule of faith to Protestants, who furthermore believe that that faith is the only guarantee of salvation."

"Well, do you not hold the same rule, inasmuch as the very existence and the doctrine of your Church rest in the first place on the statements of the Bible, which you hold to be inspired. In fact it seems true that you are guilty of what we lawyers call the argument of a vicious circle. You prove the truth of the Church from the Bible, and when asked for proof of the truth of the Bible, you appeal to the Church."

"Quite so. Only that a lawyer's distinction happens to save us from what you call the 'vicious circle'. We believe the Bible to be divinely inspired and as such infallible, and we do so because the Church founded by Christ so teaches unequivocally. But our acceptance of the authority of the Church is based on an historical fact. You, as a lawyer, accept as evidence in any disputed case the truth of statements by witnesses whose veracity is attested by their conduct and who are in position to vouch for the facts which they solemnly affirm. The Gospels, besides being religious books, are also historical documents. There are three of them by different writers, all of whom relate in substance the same facts, in very simple language not easily misunderstood. Whatever differences there are in the interpretation of doctrinal details,

they all clearly state that there was such a person as Christ; that He claimed a Divine mission, and in fact died for that assertion; that He did very extraordinary things, such as curing diseases, multiplying bread, raising the dead, and rising from the grave as He had foretold; that in these claims to Divinity there was apparently no motive of ambition, no suspicion of fanaticism. On the contrary, His teaching has been recognized as a most wholesome, sober, and enduring philosophy, making for peace, unity, and contentment. Least of all have His sincerity and veracity been questioned or discredited after twenty centuries of strife in which every other philosophy of life has been tested.

"This person, Christ, claiming, teaching and demonstrating his power to perpetuate the principles of truth and justice for the good of mankind, stated that he meant to found a Church, a society in which these principles would be maintained through doctrine and discipline to the end of time, by the same divine power that sent him to announce the Gospel.

"Catholics claim that their Church is this society, and that its essential prerogatives are those claimed by its Founder—namely infallibility in teaching truth, and the gifts of healing the wounds, moral and physical, from which mankind suffers, just as Christ did for the generation in which He lived as man.

"So you see we accept the Bible as infallible, inspired truth because the Church teaches this fact. But the authority of the Church itself is not proved from the Bible as an inspired book, but from such documentary evidence of history as men accept in everyday life."

Quite a group of listeners had gathered around us, and I felt very proud of the padre when the Judge said—

"You are making a good case and I have often in reading history thought that if there is any creed that has a claim to consistent and reasonable existence it is the Roman Church. Its constitution and hierarchical government are, so far as I understand, very much like the Constitution and government of the United States. You have your Pope chosen president by an electoral college made up of representatives from all classes and nationalities. Each diocese is, like our separate States, an independent administrative corporation, subject to the federal law of the Holy See, but otherwise independent."

"Quite so," said the padre. "Each bishop is pope in his own diocese and the diocesan laws or statutes are made by a synod. The bishop is guardian and responsible for his administration to the Roman Pontiff alone."

"I see. Probably that is the reason why the Roman Church has outlived all other governments. There are some things in your Church, however, which don't appeal to the outsider. One of them is the claim to temporal power and the interference of ecclesiastics in political—I mean international—affairs. Christ said, I believe, that His Kingdom was not of this world. He gave to Cæsar the things that were Cæsar's. But the Church of Rome has its ambassadors, nuncios, and legates everywhere. Why not mind their religious business and teach goodness and obedience to civil law, and let the State attend to secular affairs?"

"For the simple reason that a society which maintains both religious and secular interests is unable absolutely to separate the two. You sentence a man to prison, Judge, because he has stolen, and the law says: 'Thou mayest not steal with impunity'. You punish him, but you do not necessarily correct him. Religion says, 'Thou shalt not steal', and inculcates motives that not only correct the tendency or will to steal, but prevent it. The two authorities meet in the result, and unless they combine and have a mutual understanding to cooperate with each other, they will clash as inimical, just as the confirmed thief bent on stealing will hate and clash with the moral teacher who advocates honest methods.

"Temporal power in the Church means known freedom from the interference by such secular powers as may prevent the free inculcation of motives which make its civil subjects obedient in principle to all just law, but hostile to rapacity, personal ambition, national pride, and emotional reform movements. There is no check to stay power unless it recognizes divine authority, and that authority must have the character and form of a religious organism. It cannot be made dependent on individual notions, even of high rulers, of what is right or wrong."

The call for dinner put an end to the conversation, and I felt that we—the padre and I—had done good work for the day. I was left in the stateroom to reflect on my glorious

prerogative of being the power behind the throne of the padre, for after all, as he had said, the institution of the Church by Christ is proved from the Bible, and that is myself—with comments and goodly prayers and blessings. But the padre has put me under his pillow, so it behooves us both to go to sleep.

B. R. TOTUM.

"Aboard the *Barjona*."

WHAT IS "GOTHIC" IN CHURCH BUILDING?

Domine, dilexi decorem domus tuae et locum habitationis gloriae tuae.

THEY were viewing a small rectangular church with a slated gable roof. The walls were broken by three rectangular doorways, and six small windows capped with pointed arches. "That was all Gothic," said the pastor, with a wave of his hand that was final.

"What constitutes the Gothic style of architecture?"

"Pointed windows, and pointed doorways." The statement was categorical, and the tone of voice emphatic.

We have met many clerics and educated laymen whose conception of the Gothic style coincided with that of our revered friend. It is small wonder that they failed to understand why so much poetry had been written in praise of a thing so prosaic, and why it is spoken of with such evident pride as "the Catholic style."

As a matter of fact that very feature, the pointed arch, which is popularly accepted as the distinguishing mark of the style, is Gothic only by adoption. The Byzantine builders used it as early as A. D. 564. Having adopted it, however, as the strongest and most scientific form of arch, the Gothic builders perfected it and, eventually, used it exclusively. We know that to some it will appear an archeological heresy to assert that one might have a Gothic church with semicircular arches. Yet they are to be found in some of the earliest types, and especially in transitional Gothic. Even vaulting was not new. It was known to the Egyptians and Assyrians. Barrel vaulting was a feature of the Romanesque. Groining was not altogether new. Rome had used it extensively in the form of

two intersecting half cylinders, which, however, served no separate structural purpose. The ground plan in the form of a Latin cross was also borrowed from the Romanesque.

In what, then, did the new art consist? What is the principle that we are told revolutionized the science of building, and gave to the world the most scientifically sound style ever conceived by man?

Gothic was a logical development of the Romanesque, in which lay hidden the seed of the new art. It was all a question of roofing—of roofing in stone greater widths than was possible with barrel vaulting. After many experiments rib-vaulting was devised. Gothic architecture was conceived. Through a series of developments from this root idea the final perfection of cathedrals—such as that pearl of architecture, Amiens—was attained.

Rib-Vaulting. As has been said, the problem with which the religious architects of the Romanesque period were faced was the roofing in of great spaces with masonry vaulting. The problem was solved by dividing the required space into sections by means of a stone skeleton so constructed as to carry the divided weight. Carefully cut ribs of stone, rising in the form of the equilateral arch, were thrown diagonally across each compartment or section. They met at the top where they crossed in a boss of cut stone.

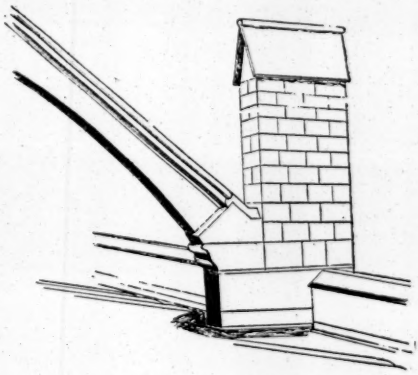
> ". . . . the roof upheld
> By naked rafters intricately cross'd
> Like leafless underboughs, 'mid some thick grove,
> All wither'd by the depth of shade above."

The triangular spaces thus formed were easily covered in, and the thrust of the masonry was centred in certain definite points —the boss and the springings of the arch. Here for the first time the new structural principle of thrust and counterthrust comes into force, the principle that was to supplant that of securing equilibrium by the superimposing of dead weight. These ribs are the first part of the skeleton structure that is the essence of Gothic.

The solution of this all-important problem, however, gave rise to another. It was evident that so great a mass of masonry as would be required to roof in a cathedral would thrust heavily vertically and laterally. The vertical thrust could be taken by a solid wall. But processional aisles were intended, so a

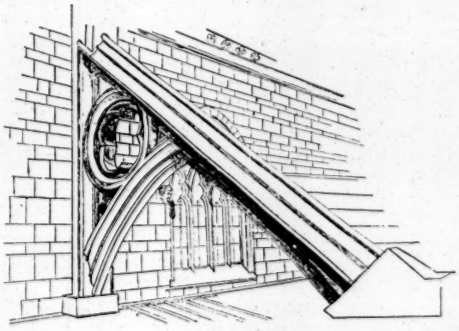
double series of piers were used instead. Thus the nave arcade was developed.

Flying Buttress. But how to meet the lateral thrust on the side walls was now the great question that taxed the ingenuity



BUTTRESS PIER.

of the master-builders. A counterthrust must be supplied, so perfectly calculated as to be just sufficient, else the walls would be thrown down or the roof crushed in. As far as the aisle vaulting was concerned the requirement was met by solidly



FLYING BUTTRESS.

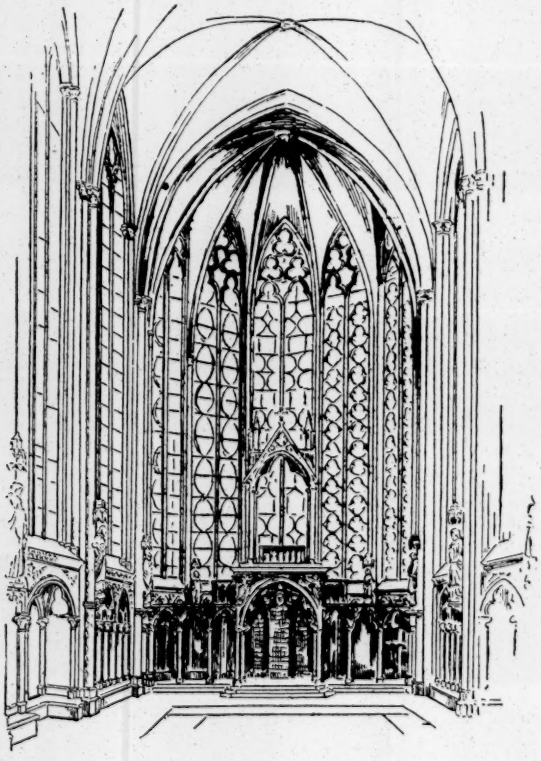
built upright piers projecting from the outward face of the wall and carried up in stages. The question was how to direct earthward the thrust of the immensely heavy nave vaulting against the higher walls. It had somehow to be

carried across the roof of the aisle. Out of this problem was born the novel idea of the "flying-buttress"—a solid bar of stone built against the projection of the buttress pier above the level of the aisle roof, spanning its width, and, on the inside, supported on an arch high enough to lift it almost to the top of the nave (clerestory) wall, against which it butted.

The skeleton was now complete and in these characteristic features—vault ribs, piers, and flying buttresses—a tense elastic framework of wrought stone—we have the essence of Gothic architecture.

Refinements.

Windows. It was soon found that mere wall piers strengthened by the flying buttresses were sufficiently strong, because



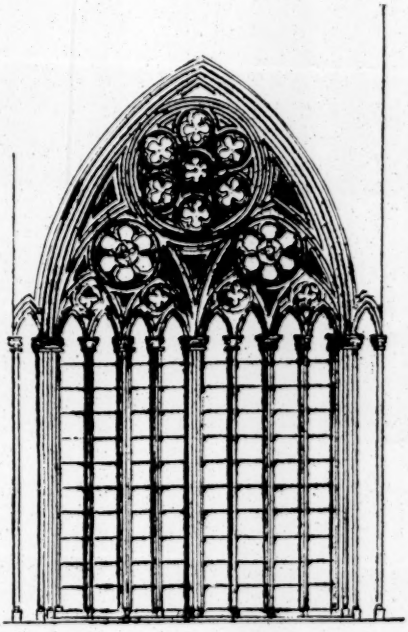
Sainte Chapelle, Paris.

of the concentration of the thrust at these points, to support the vaulting. The intermediate wall space between the but-

tresses played no active structural part. Henceforth the wall space became less and less, and its place was supplied by those marvellous transparent tapestries that still enrapture a prosy world, till, in some of the best examples, such as Amiens Cathedral or the Sainte-Chapelle of Paris, there is hardly any wall left, so that, interiorly, they have the appearance of enormous lanterns glazed with rubies and sapphires and every precious stone.

". . . . only the windows glow'd
With blazon'd glory, like the shield of light
Archangels bear, who armed with love and might,
Watch upon heaven's battlements at night."

These windows became a feature of the Gothic style. The piers on either side were bound together by intersecting slender

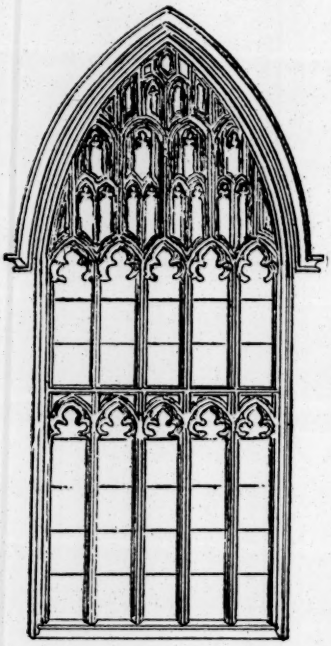


DECORATIVE WINDOW.

stone bars and the interstices filled with stained glass. Thus the delicate tracery work of the windows is not merely decorative but fulfils an important constructional office.

It is interesting to note that the sub-divisional category of Gothic to which a church belongs may be determined by its

traceried windows. Of the two drawings here given the first, at the east end of Lincoln Cathedral, is in the Decorative (or Geometric) style, and the other, from the Tower of Mary Magdalene at Taunton, is in the Perpendicular style.



PERPENDICULAR WINDOW.

The flying buttress which was devised to carry the thrust of the nave vaulting groundward transmitted a large part of the pressure that must otherwise be borne by the piers. The result was that the diameters of these piers was gradually lessened, till in the perfected style their place was taken by the exceedingly graceful arcade of clustered columns that are so pleasing and so impressive a feature. Towering aloft and radiating in widespreading ribs, their slender beauty has caught the imagination of many a poet.

Attached to the piers are shafts giving to them a clustered appearance. From each pier one of these shafts climbs up its face beyond the triforium and terminates part way up the clerestory in a bracket. From these brackets spring the vault

ribs. By this device the interspaces between the springings were practically relieved from work. Thus was it made possible to pierce the wall space from floor to vault, eventuating in the characteristic colonaded interior of the Gothic cathedral.

The nave is usually divided into three storeys. The lowest storey or main arcade consists of the double colonade of piers or columns separating the nave from the aisles. The second storey, immediately above, is known as the triforium. This is but a gallery with a small wall arcade running along either side the whole length of the nave. This arcade is a decorative clothing for the blind or windowless space formed by the base of the triangle between the aisle vaulting and the the next story, which is the clerestory (clear story). It is so called because it rises clear of the roof of the aisles, and consists of a series of windows, merely separated by wall piers, flooding the nave with light.

The aisles are usually two, but in some few cases four. The transepts, which also have an aisle or aisles, frequently did not extend beyond the main walls. They terminated in great portals crowned with gorgeous windows of enormous size.

Lastly, at the east end is the apse, or the chevet as it is called, where it is encircled with a ring of chapels.

There are certain secondary features that became inseparably associated with the style. They are secondary in that they are more ornamental than constructional. They were made, however, to sympathize with the rest, and thus won their place as essential parts of the perfected Gothic.

There is the elaborately sculptured west front with its splendid portals which usually number three, but otherwise corresponded with the number of aisles. In the second story over the main portal is set the great rose window. Then the perforated parapet.

In regard to the towers and spires it is remarkable that not one of the great cathedrals was ever completed in this feature. But the intention of the designers cannot be mistaken. There should be two great towers flanking the west front, two smaller ones flanking each of the transepts, and one higher and larger than any of the rest over the "crossing" or that part of the church where the transepts cross the nave. The original spire was all but unadorned, a good example being that on the right of the west front of Chartres Cathedral.

Up to this point the style was what is known as the "Gothic of structure," and was concerned only with "the universal laws of building constant for all time." The architects seem to have exhausted all the structural refinements possible to the style. "The last phase of good Gothic," said Ruskin, "has no room to spare; it rises as high as it can on narrowest foundation, stands in perfect strength with the least possible substance on its bars; connects niche with niche, and line with line, in an exquisite harmony, from which no stone can be removed, and to which you can add not a pinnacle; and yet introduces in rich, though now more a calculated profusion, the living elements of its sculpture; sculpture in quatre-foils, sculpture

GARGOYLE, NOTRE DAME, PARIS.

in the brackets, sculpture in the gargoyles, sculpture in the niches, sculpture in the ridge and hollow of its mouldings—not a shadow without meaning, and not a light without life."

Then came the "Gothic of expression"—the decorated or over-Gothic of the fifteenth century. The art of constructional perfection was no longer the sole, or first, aim. Decorative rather than structural features absorbed the attention of the builders. In much that was now introduced there was no other reason for its existence than the desire to strike the eye of the curious with a fantastic beauty. The style was fast declining, and was soon superseded by schools founded on classical traditions.

One cannot but admit that it deserved to be swept aside at this phase. Its character and beauty depended on its constructional perfection and not on decorative detail. In the pure Gothic the placing of every stone is evident, and every stone serves a useful purpose, every stone is a necessary part of the whole. The pride of its inventors was in its structural

science, and they offered that science untrammelled to the study of the world. No stone was hidden. There was no overlaying of marbles, nor artist's masterpiece to conceal an imperfection. Each wrought stone had its own beauty because of the living purpose it served. The soaring pinnacle that crowned the buttress was no mere showy ornament, but served to weight the buttress and increase its strength. Even the fantastic gargoyle was there to carry off the rainwater and spit it far beyond the walls that would otherwise be injured by its flowing. It needed no useless ornament to make it a thing of beauty. Nature's sunlight to set its windows aflame, and its moonlight to throw it into exquisite light and shade, sufficed.

It is little wonder that the architecture of the Middle Ages should even to our day give birth to high and noble thoughts in sensitive poet souls. In its towering spires and pinnacle there is expressed a robustness of religious faith. In its delicate tracery may be read the most delightful page of history's age of chivalry. To the student it is the monumental expression of the life and aspirations of the men and women of the "Dark Ages"—dark ages whose transmitted radiance still makes gloomy by contrast the boasted commercial brilliance of the twentieth century.

Would you appreciate the deeper meaning of this Gothic art, you mut live over again the lives of the clerics and the laymen, the architects and the artisans, from whose love the great idea came, and under whose hands the noble fane grew to perfection; you must become absorbed in the symbolism, that is almost personal, of its every part.

Elizabeth Boyle O'Reilly has for the first time told the story of the building of the great French cathedrals against a human background in that remarkable work, *How France built her Cathedrals*, and none has ever appreciated the symbolism of the Gothic style as did Huysmans, or expressed it so perfectly as he did in *The Cathedral*—a truly great work devoted to the intimate study of a single edifice, the Cathedral of Chartres, "in which is built and carved and blazoned the whole of medieval theology in its completest form, with the smallest possible admixture of extraneous teaching."

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PLAIN SERMONS.

WHAT is a "plain" sermon? The word in question is, of course, relative. It must take account of the auditory. Argumentation and verbal affluence that are quite plain to an ecclesiastical synod might well seem to even a cultivated city congregation like the surly estimate formed by Casca of Cicero's harangue:

> *Cassius.*—Did Cicero say anything?
> *Casca.*—Ay, he spoke Greek.
> *Cassius.*—To what effect?
> *Casca.* — Nay an I tell you that I'll ne'er look you in the face again: but those that understood him smiled at one another, and shook their heads: but, for mine own part, it was Greek to me.

A sermon may be as Greek to the congregation for various reasons. The subject-matter may be speculatively profound and quite beyond the caption of intelligences not specifically trained for such considerations. Or the theme and the argument may normally be within the reach of the auditory, but the preacher may be inept in handling either or both. Or, finally, albeit both the theme and the argument are simple enough, the preacher may use too many unfamiliar words.

The sensible preacher needs no warning against the use of intricate and technical argumentation. The honest preacher will take the trouble to make both theme and argument as clear as possible. There remains for our present consideration, then, only the third reason why sermons are preached in Greek, namely, because of the abundance of unfamiliar words they contain.

"Unfamiliar"—to whom? To an ecclesiastical synod, to the graduation class of a classical university, to a cultivated city congregation, to a humble rural gathering? Again, of course, plainness is relative. But if we take a medium group, an ordinary city congregation (comprising professional men, tradesmen, artisans, learned and unlearned, quick in understanding and slow, widely and poorly read), we may find illustrations of questionable plainness in homiletic vocabulary.

Presumably it was for such a congregation that Bishop Bellord prepared his sermon on "The Nature of Hell", which

is printed in *Plain Sermons for Practical Preachers.*[1] In the following extracts from it, the words which may be quite unfamiliar to many in the auditory are underlined:

Some have *interpreted* these [Scriptural] *expressions* too *literally*. . . . To picture hell as a real volcano, or a lake of real fire, would make it too *objective* . . . the idea that hell is the immediate outcome and growth from sin, and even *identical* with sin, would be lost. We should lose sight of the fact that the kind and *degree* of suffering is exactly adapted to each man's sins and his *precise* measure of guilt. . . . We must remember, then, that the *expressions* of Holy Scripture are to a considerable extent *figurative*, that the torments are in great measure *subjective*, within the sinner's self, and that the chief *element* in the true idea of hell is not the fire but the loss of God.

This is from one paragraph. Other unfamiliar words in the sermon are: *inadequate, materialistic, abstract, Moloch, Astarte, ruthless, symbol, extinction, duration, tenet, primary,*[2] *incipient, irreparable, mitigation, essence, involves, positive,*[3] *negation, transcendent, harmony,*[4] *intellectual, physical,*[5] *self,*[6] *aptitude, void, insatiable, repulsion, faculty, privation, consciousness, impotence, essential, imperishable, subordination, source, sensual impulses, immaterial, arrogance, lineaments, intensity, functions, obscuring, baffled, indefinitely, anticipation, magnifies, unendurable, determine,*[7] *ultimate, conscious, participation, enormity, incredible, transitory*, etc.

[1] Vol. I, pp. 21-30 (Wagner, N. Y., 1916).

[2] "Primary", if understood at all, would probably be associated in the minds of American parents with the lowest grade in education. The Bishop uses it in the sense of first in importance: "The primary thing in the sufferings of hell is the pain of loss, *poena damni*, a damnation properly so called." In this excerpt I correct an obvious misprint, placing "pain of loss" for the printed "pain and loss".

[3] "Positive" would hardly convey to ordinary minds any other connotation than that which is associated with the Americanism "pos-i-tive-ly"! It occurs in the sentence: "For evil is not a positive created thing, but a negation, the absence of good."

[4] "Harmony" would suggest a musical performance almost exclusively. It occurs in the sentence: "God is Order, i. e., harmony and perfection, the condition of all goodness, beauty, virtue, enjoyment."

[5] "Physical" occurs in the phrase: "disorder intellectual and disorder physical". What idea would "physical" convey to the ordinary mind?

[6] "Self" occurs thus: "the self is not complete when alone and without God".

[7] "Determine" occurs thus: "determine by our deeds the direction", etc.

Is it hypercritical to select such words as these for the category of "unfamiliar" words? Many of them are in commonest use. It is probable, nevertheless, that only the vaguest concept attaches to them in the minds of perhaps the majority of the congregation. An instructor in English in a preparatory seminary (ecclesiastical) once told me that he found it almost impossible to select words which should both express his mind to his pupils and be withal understood by them.[8] Presumably, such students have had a better education than the "average" member of even a city congregation. They would have some vague notion of the meaning, of course, or would clearly grasp the meaning of some words in the list. Could the Bishop have expressed his thought more clearly by the use of more familiar words? The question is difficult. It concerns neither the sesquipedalian character nor the Latin or Greek derivation of the words. Short words may often be unfamiliar ones. The Anglo-Saxon elements of our tongue might baffle at times the efforts of cultivated people to understand them. Who, then, shall determine for us which words may properly be considered unfamiliar to many in the congregations?

Instead of trying to answer the question, let me simply place here another paragraph taken from the same sermon. I venture to think that, although it has many long words, many words of Latin derivation, its thought would be clear to all in the congregation:

This suffering is indicated by the word of Abraham to Dives in the parable: "Son, remember". And what is the sinner to remember? That he has lost God, that he has lost all things, all good, all happiness and for all eternity. That he has lost God for so little. What has he gained? A little honor, a little revenge, a little satisfaction, a little wealth, which has slipped through his hands, and is as if it had never been. That he has spent so much valuable time, so much energy on such worthless things—time and energy enough, differently applied, to have purchased eternal happiness. That it was so easy to have saved his soul; so little was demanded by God

[8] The instructor was much put out by his difficulty. "Many of the boys", he said, "seem to have read hardly any literature. They don't understand the commonest words."

in the way of prayer, endurance, mortification, as compared with the horrible woe of hell: grace was so abundant, God so ready to help him. So many others whom he knew, and perhaps despised, have saved their souls, and he with all his wisdom has committed the grossest folly.

If we compare the two quoted paragraphs, we shall sense their different stylistic quality in respect of plainness or easy intelligibility. Let us take one word of the latter paragraph, " happiness ". The preacher might have used " felicity " instead—and undoubtedly some preachers would have done so, under the conviction that " felicity " is somehow more elegant. In his *Life of Robert Hall*, Foster confesses that in one of his interviews with Hall, he used the word " felicity " three or four times in quick succession. " Why ", asked Hall, " do you say ' felicity ', sir? Happiness is a better word, more musical and genuine English—coming from the Saxon."

Again, one admires the beautiful simplicity of the sentence in the quoted paragraph: " That he has lost God, that he has lost all things, all good, all happiness and for all eternity." I recall having listened to a sermon delivered to a large congregation of children. " Remember ", said the preacher, " remember, my dear children, that God is omnipresent, omnipotent, omniscient." It would not be easy to remember that! In defence of the preacher, however, it should be added that the sermon was largely extemporaneous and that he himself had but recently been ordained after a course in which Latin had held the position of honor in class for five years. He accordingly thought in theological Latin and spoke in that language naturally. Doubtless, he would now say to such children—" Remember, my dear children, that God is everywhere, that He can do anything, and that He knows everything."

While the quoted paragraph is excellently simple in phrase, it is not above criticism. Its first sentence recalls the word of Abraham to " Dives ". The Bishop takes his text, not from the parable, but from Job, and yet seems to think that the congregation will forthwith understand his allusion. It may well be doubted that the people attached any meaning whatsoever to " Dives ", for the parable—even should they recall it—

would not explain "Dives". It speaks, in its English translation, not of Dives, but of "a certain rich man". Again does our leaning toward Latin, whether in the text book or in the Bible, manage to obscure our meaning![9]

We are tempted to use technical phraseology, because of our long training in philosophy and theology. We are tempted to use Latin and Greek derivations, because they summarize neatly what otherwise should need many words. All of these foreign locutions are very familiar to us. We do not pause to ask whether possibly they may convey either no meaning at all or else a vague or fragmentary suggestion to the minds of our auditors. A long course in our English Bible would tend to correct this habit. Its figurative language would not obscure our expression of thought but rather tend to make it plain, and its terse simplicity would add charm and real dignity to our discourse.

In his *Philosophy of Rhetoric*, Dr. Campbell shows us how the prosy, matter-of-fact mind might express the thought of our Lord in St. Luke (12 : 27, 28) :

> Consider the flowers how they gradually increase in size; they do no manner of work, and yet I declare to you that no king whatever, in his most splendid habit, is dressed up like them. If then God, in his providence, doth so adorn the vegetable productions, which continue but a little time on the land, and are afterwards devoted to the meanest uses, how much more will he provide clothing for you?

[9] A certain class in Church history used a text book in Latin, but had not access to a dictionary of geographical Latin. Some of the students memorized what to them was an unintelligible maze of names. One of these was reciting a section dealing with Sabaudia, and his memory worked well, but something in his distribution of emphasis led the professor to ask, in English, "What is Sabaudia? A person, a place, or a thing?" "I don't know," confessed the hapless student. Another student in the same class was trying to get at the true inwardness of a chapter headed "De Columnensibus". What did that heading mean? He worked at the question in a fairly scientific manner. Nominative plural, Columnenses; singular, Columnensis; removing the locatory suffix, Columna; English rendering, Column. But the student at this point, having read history independently of his course in the seminary, got a flash of inspiration: Italian, Colonna! In these two instances, was the joke on the students, or on the Latin history (which failed to give vernacular equivalents of Latin names), or on the professor (who failed to provide a dictionary for his class or to forearm his pupils, for each lesson, with translations of the geographical names)?

Contrast this with Challoner's Douay version:

Consider the lilies, how they grow: they labor not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. Now if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven; how much more you, O ye of little faith?

We may be inclined to think that Dr. Campbell was trifling. But there is—or once was—a homiletic style that loved to turn the terse into the diffuse, the concrete into the abstract, the metaphorical into the literal. It was seriously illustrated by a posthumous work of Father Appleton's, entitled *An Analysis or Familiar Explanation of the Gospels*[10] of the Sundays and Feasts. The analysis of the gospels was to take the form of a familiar explanation. This explanation was of course intended to make plain what was obscure, and the feat was to be achieved through familiar discourse. In his Introduction, Father Appleton declared that he "endeavored, in as few words as possible, to elucidate the genuine meaning, of whatever kind it be, whether historical or moral, of each verse." If we place the words of the gospel in one column and the explanation in another, we shall the more easily understand the process of simplification "in as few words as possible":

See the fig-tree and all the trees; when they shoot forth their fruits, you know that the summer is nigh.	As if he had said: When, in the revolving course of the seasons, you perceive the vegetable creation assuming activity, and the plants of different kinds preparing for their future produce, you are sensible by experience that the time of summer is approaching.

[10] The title-page reads: "An Analysis or Familiar Explanation of the Gospels as Read at the Holy Sacrifice of the Mass on the Different Sundays and Festivals throughout the Year. By the Rev. James Appleton, C.A.D., Author of 'Discourses for all the Sundays and Festivals of the Year, on the Various Duties of the Christian Religion', &c. Dublin: James Duffy, 7 Wellington Quay. 1853" (488 large pages). There is, of course, much admirable learning in the volume, but its style is too diffuse and too heavy.

Again:

One of his disciples, Andrew, the brother of Simon Peter, saith to him: There is a lad here that hath five barley loaves and two fishes; but what are these among so many?	In this pressing emergency, another of the apostles, approaching Jesus Christ, informed him that, among the crowd, he had discovered a boy, who had some few refreshments, apparently brought thither with a view to be disposed of; namely, five barley loaves, and two small fishes. "But what are these," adds the disciple, "among so many" as are present? How disproportioned this short supply to the immense number of mouths, that are to be fed on the occasion?
Jesus then said: Make the men sit down.	Our Saviour, upon this, bids his disciples apprise the people that he wished them to sit down.
Now, there was much grass in the place.	It happened, fortunately, that on the spot where this crowd was collected there was a sufficiency of herbage to afford them a good seat.
The men, therefore, sat down, in number about five thousand.	The people, then, being arranged, as we find recorded by the other Evangelists, in companies, of from fifty to a hundred each, without further thought, placed themselves orderly on the ground; making, in the whole number, at least five thousand men, without including the women and little children in their company.

The comment upon "there was much grass in the place" reaches the heights of unconscious humor. Other illustrations might be given of the art of evolving the concise into the diffuse, the plain into the lofty, the wholly simple and intelligible into the complicated and the bombastic. Our homilist disliked the terrible directness of the Baptist's cry, "prepare

ye the way of the Lord, make straight his paths", and accordingly changed it into the polite request, "remove every impediment that may be like to obstruct his passage". He comments on the verse, "And when he drew near, seeing the city, he wept", as follows: "The feelings of nature in such gratifying circumstances, ought rather, one would think, to have inspired Jesus Christ with the emotions of joy, than with the sensations of grief, so unsuited to the applauses with which the people received him. But the tears of the Son of God were as much at his command as the reflections that produced them; and these latter were widely different from the sentiments of this multitude. His arrival among them had elated them with gladness; while his penetrative eye discovered to him, on the contrary, only causes of sorrow."

It should be added that only the style of Father Appleton is under review here, and not his zeal or learning, both of which are obvious enough in his "Familiar Explanation".

The second of the two quoted paragraphs of Bishop Bellord's sermon on Hell makes it abundantly clear that he did not use unfamiliar words because of any preference for them, as Father Appleton apparently did, but as the most exact expression at hand of his meaning. He did not love long and hard words for their own sake. On the other hand, had his official duties permitted him greater leisure, he might have used it to reverse the method of Father Appleton. After the fashion of Sacred Writ, he might have changed the abstract into the concrete, the literal into the figurative, the technical into the popular, the unfamiliar into the familiar, the long into the short, the learned into the simple.

We are so accustomed, both from our studies and from our wide and general reading, to a large and ornate, if not exclusively scholarly and technical, vocabulary, that we may fail to appreciate the limited stock of words with which our flock may be familiar and which they find useful and quite sufficient for all their ordinary needs. Neale [11] gives us an interesting and humorous illustration of this:

[11] Neale, *Mediæval Preachers,* Introduction, page lxiv.

I was once spending a Sunday in Lent in a country parish, where the clergyman was of the old school, and not a bad specimen of it. In the morning, he requested me to preach, with a special injunction to be as plain and simple as possible, "because", said he, "my people are very ignorant, and require the most elementary teaching." Accordingly, I endeavored to comply with his wishes, and hoped that, in some degree, I had succeeded. "It was not so bad", said my friend, as we walked home from church, "but still not quite so plain as I could have wished. If you will listen to me in the afternoon, I will endeavor to show you the way in which I think that such a congregation ought to be addressed." After such an invitation, when the worthy rector ascended the pulpit, I was—as the saying is—all attention, and heard him begin, nearly word for word, in the following manner: "To those who will consider the harmony which reigns in the various accounts dictated by inspiration of Christ's Passion, confirmed as those accounts are by the antecedent testimonies of Prophets on the one hand, and by the concurrent testimonies of the Epistles on the other, it will appear in the highest degree probable, that our Blessed Lord was not an impostor, but was, in reality, what He gave Himself out to be, the Son of God."

Neale does not give this as an illustration of pompous phraseology, but it serves that purpose very well. "My people are very ignorant", the preacher had warned Dr. Neale, "and require the most elementary teaching." Neale takes care to say that it was a country parish, and we may fairly assume that the folk there required teaching that should be elementary in manner as well as in matter. The sermon to such should be, the rector enjoined, as plain and simple as possible!

Sydney Smith reviewed Dr. Parr's "Spital Sermon" in characteristic fashion. Amongst other things, he speaks of the heavy style of the sermon:

The Doctor is never simple and natural for a single instant. Everything smells of the rhetorician. He never appears to forget himself, or to be hurried by his subject into obvious language. Every expression seems to be the result of artifice and intention. . . . Dr. Parr seems to think that eloquence consists not in an exuberance of beautiful images—not in simple and sublime conceptions—not in the feelings of the passions; but in a studious arrangement of *sonorous, exotic, and sesquipedal words* [the italics are Sidney Smith's]; a very ancient error, which corrupts the style of young, and wearies the patience of sensible men.

The reviewer gives instances, and among them the "intrusion of a technical word into a pathetic description" which "renders the whole passage almost ludicrous". I omit these, as I desire space for a long but beautiful quotation from Ruskin,[12] who wishes that the preacher's "words may be simple (even when they are sweetest), and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst." Whilst we delight in his thought, we may withal find leisure to remark his own simplicity of language:

There are two ways of regarding a sermon, either as a *human composition* or a *divine message*. If we look upon it entirely as the first, and require our clergymen to finish it with their outmost care and learning (for our better delight, whether of ear or intellect), we shall necessarily be led to expect much formality and stateliness in its delivery; and to think all is not well if the pulpit be not ornate, and the sermon written in a black book, to be smoothed upon a cushion in a majestic manner; and consider the treatise thus prepared as something which it is our business to listen to for half an hour. But if once we begin to regard the preacher (whatever his faults) as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavor to conceive how precious these hours ought to be to him—a small vantage on the side of God—after his flock have been exposed for six days together to the full weight of the world's temptations, and he has been forced to watch the thorn and the thistle springing in their hearts, and to see what wheat has been scattered there, snatched from the wayside by this wild bird and by that, and at last, when breathless and weary with the week's labor they give him this interval of imperfect and languid hearing—he has but thirty minutes to get at the hearts of a thousand mortals, to convince them of all their weaknesses, to shame them from all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked yet none opened to Him, to call at the opening of those dark streets, where Wisdom herself has stretched forth her hands and no man regarded—thirty minutes to raise the dead in; let us but once understand this, and then we shall look with changed

[12] Ruskin, *Stones of Venice*, II, ch. i, sec. 12.

eyes upon that frippery of gay furniture on the pulpit, from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or (if ineffectual) remains recorded in condemnation perhaps against the utterer and the listener, but assuredly against one of them; we shall not so easily bear with the silk and gold upon the seat of judgment, nor with ornament of oratory in the mouth of the messenger; we shall wish that his words may be simple (even when they are sweetest), and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst.

Needless to say, this breathless excerpt is not quoted here as an illustration of happy paragraphing or of sentence structure, but partly for its sane admonition to the florid preacher, and partly for its illustrative simplicity of vocabulary. We have indeed but a brief space for presentation of God's message to man, and we ought to make the best use possible of that space. "Thirty minutes" once a week? Not quite so much as that, when cumbered with "announcements" of parish events, weddings and funerals, financial statements and appeals—the scarcely avoidable but nevertheless intrusive noises of the world that preface the whisperings of the Spirit of God to our hearts and consciences. And what of the Short Sermon of eight or five minutes? Shall it consume both time and patience in technical, abstruse, or even unfamiliar words?

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BIOLOGICAL SURVIVAL AND EXPLANTATION.

I.

WHILST the active work of the ministry leaves little time or energy for the study of scientific problems, nevertheless all priests must feel an interest in the interrelation between the recent findings of experimental science and the truths of theology and philosophy. How are the new facts, for instance, of biology, to be interpreted by the venerable teachings of metaphysics, cosmology, or psychology? On the one hand, biologists have been able to separate cells, tissues, organs from an animal and transplant then to another animal; explant them

from man to animal and vice versa. They have extracted, for instance, the heart from the body and after prolonged separation under due conditions caused it to repulsate. Tissues have been made even to live and grow after the death of the body to which they belonged. And so on. On the other hand, it is a cardinal thesis of philosophy as well as a defined doctrine of Catholic faith that the soul is the substantial form of the body. All vitality, vegetative, sensitive, and intellective, in man emanates from the soul as its fontal principle; just as all vegetative and sensitive life in the animal organism springs from the one single form or principle of life. Moreover, the soul of man is essentially and integrally simple. The same is true of the root principle of life in the higher animals.

Now how are we to adjust these philosophical positions with the recent discoveries of experimental biology? It is the purpose of the present paper to deal with this problem. First, we must be sure of the facts in the case, namely the findings of empirical science. Then we shall see how the data may be interpreted by Catholic philosophy.

II. The Facts.

Dr. Alexis Carrel, of the Rockefeller Institute for Medical Research, who won the Nobel Prize in 1912 for success in suturing blood vessels and for the transplantation of human organs, is the discoverer of methods for keeping alive animal cells, tissues, and organs after these have been separated from the original host and of using substances as grafts, and also of making them grow in culture media. W. Roux[1] used the specialized term Explantation to describe the condition of the cells and grafts and the growths in culture media. Many of the biologists of the past generation experimented upon isolated tissues, but Carrel obtained several of the most striking results.

In one experiment, which he has done repeatedly, he removes the thoracic organs from a cat. He rejects the head, the spinal column and the legs, sets the thoracic organs in a box containing Ringer's solution at a temperature of 38 degrees Centigrade, and this box is kept in an incubator. He

[1] *Vortrag über Entwicklungsmechanik*, Leipsic, 1905.

has cut through and ligated the trachea, oesophagus, aorta and vena cava, the small intestine, all the blood vessels that go to the thorax, the vagus, sympathetic and phrenic nerves. He leaves both ends of the alimentary tract open and establishes artificial respiration. The heart still beats very feebly. He transfuses a quantity of blood from another cat. In this part of a cat which lacks brain and spinal cord, head and legs, the lungs soon redden, the blood pressure rises, the heart begins to beat regularly from 120 to 140 times a minute. Artificial respiration is continued and the abdominal aorta pulsates, and so do the blood vessels of the stomach, spleen, kidneys, and ovaries. There are peristaltic contractions of the stomach and intestines. He pours food through the oesophagus into the stomach and it moves on to the intestines, is digested, and the digested residue is passed off through the opening left in the side of the box to which the distal end of the digestive tract is fastened. Bile and intestinal mucus are also given off as in life. Some of the organs in the box die within four hours, but most of them live and function for from ten to thirteen hours after the cat's head and spinal cord have been taken off. The heart gradually weakens and stops.

Grafting from tree to tree, and the vitality of vegetable slips and cuttings are ancient processes, but in 1904 Haberlandt isolated plant cells, kept them alive, and made them grow. Since that time the process has been extended to animal cells. Jolly [2] kept the white blood corpuscles of a frog, explanted *in vitro*, in ameboid motion for as long as eighteen months. He got the same result with the germ cells of a male sea-urchin, and later fecundated a sea-urchin egg with these explanted germ cells. L. Roux took a fecundated frog ovum after cell division had started, isolated some of these newly formed cells, explanted them, and was able to observe *in vitro* their further development as if they were in an embryo in natural conditions. Born did the same thing with a piece of amphibian embryo.

The next step was that of Burrows,[3] who kept alive and beating for thirty-three days the heart of a frog explanted

[2] *Compte rendu de la Société de biologie*, 1903, 1910, 1911, 1913.
[3] *Münchener medizinisch. Wochenschrift*, 1912.

into Locke's fluid. Levadite and Muttermilch kept a small piece of heart muscle contracting for thirteen days. Hudson and Gillis resuscitated explanted hearts by injecting defibrinated blood into the aortic opening, and Kuliabke [4] so resuscitated and started into rhythmical beating a *human* heart explanted from a cadaver twenty-four hours after death.

These experiments opened up the way for investigating whether explanted cells, tissues, and organs could be made to grow *in vitro*, that is, to prove whether or not the explanted cells could (1) nourish themselves, (2) grow by assimilation of nourishment, and (3) reproduce themselves by fission. The survival and motion alone of the explanted tissues prove the first condition that the cells nourish themselves from the culture medium. There are two kinds of growth or increase in cells and tissues: (a) an increase in the mass or cells or tissue, by multiplication of the organic substance itself in its specific structure, the cells forming new cells, and this is demonstrated by finding the kariokinetic figures of the stages which appear in cell-division; (b) by an increase which is wholly dimensional in the cells or tissues, effected by the assimilation of inorganic chemical substances, and such assimiliation increases the size of the individual cells or of the mass in one, two, or three dimensions.

Jolly found that explanted white blood corpuscles increased by regular cellular division. Harrison next explanted a piece of nerve tissue from a frog embryo into the lymph of an adult frog. These embryonic cells not only increased in volume, but they sent out characteristic nerve filaments. Bans confirmed Harrison's experiment, and Gemelli of Milan developed it still farther. Since then many noted biologists have successfully repeated these experiments with nerve cells. Burrows, by a change of the culture medium, succeeded in cultivating explanted pieces of tissues from adult mammals. Carrel and Burrows finally by using blood serum as the culture medium, perfect asepsis and a proper temperature, obtained an almost indefinite survival and growth of all kinds of animal tissues explanted *in vitro*.[5]

[4] *Compte rendu soc. biol.*, Paris, vol. 74, p. 462.

[5] *Journal of Experimental Medicine*, vol. xiv; *Compte rendu soc. biol.*, vol. 69.

After tissues have been explanted in blood serum they begin to vegetate; if they are embryonic tissues, within a few hours, if they are adult tissues this beginning depends largely on the age of the tissues. The first sign of the beginning of vegetation is that protoplasmic bridges start out from the fusiform connective-tissue cells into the coagulated plasma surrounding the explanted tissue. Soon afterward the stage of active vegetation starts. There is a rapid proliferation of cells from the fusiform cells at the periphery of the explanted piece of tissue, and these spread out through the surrounding coagulated plasma in rays or as a delicate arborescence. Carrel and Burrows fixed and stained these new tissues and found that the whole surface of the new growth of cells was made up of cells in kariokinesis, that is, they multiplied as cells do in a living embryo.

These two observers claim that there is a real continuation of life in the explanted cells which were derived from the original tissue. This fact was denied by other observers like Hadda, Pfeiffer, Hürthle, Prausnitz, Ponfick and Oppel.[6] Gemelli [7] also denied that there is survival of animal life in explanted cells. He is of the opinion that the growth of the cells is only apparent, a mere mechanical migration into the nutrient plasma, not a true growth. If in these explanted tissues, he thinks, life can be maintained solely by means of special physico-chemic conditions of nutrition, temperature, and isolation, this fact would make life purely a soulless mechanical phenomenon. He tries to avoid this difficulty, which really does not exist at all, by denying that the explanted cells live.

The explanted cells grow in a nutrient medium just as culture of bacteria are made to grow. As the bacteria are planted in the culture medium, which may be serum, broth, agar, or the like, the explanted cells are set in a nutritive liquid, which is plasma or serum from an animal of the same species as that of the animal from which the implant was taken, and this culture is kept in the incubator at body temperature. The cells start to grow, but as this growth is retarded by ex-

[6] *Berliner klin. Wochenschrift,* n. 5, p. 231.
[7] *Religione e Scienza,* Milan, 1920, p. 140.

haustion of the plasma or by toxins, a part of the cells are replanted in fresh plasma. An explantation of connective-tissue cells from a chick embryo, kept in the Rockefeller Institute in New York, has been growing continuously since 1912. A fragment of this chick embryo heart, seven square centimetres in size, grew in 48 hours during the seventh year after the explantation forty times the size of the original fragment.

Normal human fetal tissue also has been explanted successfully, and it was kept alive for 68 days *in vitro*, as reported by the Rockefeller Institute for Medical Research in 1914.[8] Kaube and Komiye, of Tokyo,[9] found that red blood cells preserved on ice for eighty or more days, retain, just like cells from fresh blood, their vitality and functioning power, and may be successfully used to replace lost blood. Durane[10] described the method of using tendon removed from embryonic calves to replace, by grafting, injured human tendons, and the graft was successful after the embryonic tendons had been kept in 90 per cent alcohol for seventeen months. The calf tendon replaced the human tendon. When the graft was sutured in there was nothing left of the calf tendon but its fibrous framework; all the tendon cells had died. This fibrous framework of the calf tendon was filled up by tendon cells thrown out by the body of the new human host, and thus the transplanted tendon was prepared for functioning. In thirty-five cases reported by Sencert the grafts were all successful. Bone grafts are now used as a routine surgical process to replace missing parts of bone. About ten years ago Carrel cut out nearly two inches of the abdominal aorta of a living dog, replaced this piece by a portion of an artery taken from a newly amputated human leg, which had been kept on ice for twenty-four hours, and the graft grew into the gap. The dog lived for two years and died from a cause not connected with the aorta. Carrel also successfully transplanted a piece of the carotid artery of a dog upon the aorta of a cat. He removed a kidney from a dog, washed it free of blood, put it back into place, and it took up its regular function successfully. It did

[8] *The Journal of Experimental Medicine*, vol. xix, n. 6.

[9] *American Journal of Physiology*, Baltimore, August, 1920.

[10] *Lyon Médical*, 129: 20.

the work of both kidneys after the untouched kidney had been excised as a test.

So far we have these conclusions:

1. Certain somatic cells of animals remain alive for a time after separation from the body, and in proper circumstances can be made to grow for years. Pieces of excised chick heart can be made to pulsate over long periods *in vitro*.

2. Human tissues have been made to live and grow after the death of the body of origin just as human blood cells used in transfusion live and function.

3. Pieces of human tissue have been successfully used as grafts after preservation in cold storage, and these grafts had to be alive to grow.

4. Pieces of human tissues have been made to grow and function vitally in the bodies of inferior animals, and vice versa.

5. A human heart removed from the body after the body had been twenty-four hours in cold storage has been made to pulsate by passing defibrinated blood through it.

III. The Theory.

St. Thomas said: [11] "Slips cut off are grafted or planted and they grow, which could not be unless there remained in them life and consequently the soul, which is the principle of life. This happens in every plant, where the soul is one in act and multiple in potency." Again he says, "Souls of a lower order which have little diversity in their potencies, perfect also the body which is, as it were, uniform in its entirety and its parts; therefore at a division into parts separate souls are actually brought into being in those parts, as happens in annular worms and in plants. Before division of the original animal into these new individuals, however, each part is an animal only in potency, just as a part of a fire is not an actual part until after the division." [12]

It is relatively easy to understand the separate life in plant grafts and in tissue grafts from lower animals, but what is the source of the life in explanted human cells and tissues? There is certainly life in such explanted human cells and tissues because they grow by kariokinesis which is wholly a vital action,

[11] *Comm. in Aristot.*, 1. 2, *De Anima*, lect. 4.

[12] *Ibid.* 1, dist. 8, q. 5, a. 3 ad 2.

and some such cells, as blood, bone, tendon, germ, and skin cells grow and function in new hosts. The mere fact that they take up the life of the new host is full proof that they are alive—dead cells will not act as grafts.

When cells are in the original host they are actuated by the human soul which is the substantial form of the body to the utter exclusion of all secondary forms. St. Thomas said:[13] "Since the soul is the substantial form by which man is established in a determined species of substance, there is no other mediate substantial form between his soul and prime matter, and man is perfected by that rational soul itself in the various grades of his perfection: by it he is a body, an animated body, and a rational animal." If there were several substantial forms the man would not be one, but several individuals. If any form other than the intellectual soul preceded this soul in the body, and through which the body would have actual being, it would follow that the soul would not give being simply, and consequently it would not be its substantial form."[14]

For the perfect establishing of a natural being in independent existence all its faculties must be rooted in one essential principle: if they rested on several distinct principles they would constitute one being only accidentally.[15] Every substantial form necessarily is in the ultimate species of such forms, and therefore it essentially gives being simply and completely even down to the final degree in substantial forms. Because the substantial form constitutes a complete substantial nature, it draws, as it were, the matter which it informs over to its own being, and determines it toward itself, so that no other substantial form may simultaneously coëxist with it in the matter affected.

All the life in a human being is from the soul; there is no vegetative or sensitive life in a living man which is not from the human soul. What, then, is the life in human explanted cells, in separated germ cells, and in somatic cells for various periods of time after the departure of the human soul at what is ordinarily understood to be death? Brain cells die in less than an hour; tissue macrophages live for ten days in the organs

[13] *Quest. Disp., q. de Anima,* a. 9.
[14] Cf. *Contra Gent.,* 1. 2, c. 58.
[15] *Disp. Metaphy.,* d. 4, s. 3, n. 13.

of a rat after the rat has been killed, and most probably they last for the same time in human bodies. When the human soul departs, those cells which show evident animal life are alive by a new educed, not created, sensitive vital principle, which instantly replaces the departed human soul, as that human soul at conception had replaced the inferior animal vital principle which was present in the germ cells.

If A gives a quantity of his blood for transfusion into the body of B, the blood cells remain alive throughout the process of transfusion. While in A's veins these blood cells are animated by A's human soul; while in the canula between A's vein and B's vein they are animated neither by A's soul nor B's, but an instantly educed animal vital principle of an inferior nature; as soon as they pass from the canula into B's veins that educed animal vital principle is replaced again by B's human soul; and if B dies in the process another educed animal vital principle replaces B's human soul, until death finally stops the mutations.

There is no coëxistence of two or more vital principles in these cells, nor a survival of the primitive life which preceded the advent of the human soul; there is merely a complete replacement at each change. There is no question of Scotistic forms, or of a "multiple formal constituent principle", or of "energies that partake in an indefinite way of the nature of vital principles." Explanted human cells which live are really no longer human—they are cells which were human and which now have a potency to become human again if transferred to a new human host; but as they are they are mere animal cells with an educed corruptible vital principle. Eduction here does not mean that the new animal vital principle was actually in the cells. It was only potentially there and was produced when required with an internal dependence on the cells as a sustaining cause; it does not subsist in itself, it lies wholly in the composite and is therefore corruptible.

AUSTIN O'MALLEY.

Philadelphia, Pa.

Analecta.

S. CONGREGATIO RITUUM.

De Finali Antiphona B. M. V. post Officium.

Cum Officium divinum privatim persolvitur, nulla post Laudes et ceteras Horas, ob rationabilem causam, interruptione facta, an finalis Antiphona Beatae Mariae Virginis semel tantum debeat dici, nempe post Completorium? Et quatenus affirmative, an etiam idem dicendum in recitatione chorali, si officium non terminetur, nec discedatur a Choro nisi Completorio expleto, uti solet a plurimis annis in Ecclesia Cathedrali Conimbricensi?

Et Sacra eadem Congregatio, audito specialis Commissionis voto, propositis quaestionibus ita respondendum censuit:

In utroque casu sufficit ut Antiphona finalis Beatae Mariae Virginis semel tantum, post Completorium recitetur.

Atque ita rescripsit ac declaravit, die 20 Aprilis 1923.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

SUPREMA SACRA CONGREGATIO S. OFFICII.

I.

DAMNANTUR OPERA QUAEDAM M. MIR ET I. DE RECALDE.

Feria IV, die 2 maii 1923.

In generali consessu Supremae Sacrae Congregationis S. Officii Emi ac Rmi Domini Cardinales fidei et moribus tutandis praepositi, praehabito RR. DD. Consultorum voto, proscripserunt, damnaverunt atque in Indicem librorum prohibitorum inserenda mandaverunt opera:

I. *Historia interna documentada de la Compañía de Jesús*, par Don MIGUEL MIR, Pbro, de la Real Academia Española. Tomo I et II.

II. *Histoire intérieure de la Compagnie de Jésus d'après les documents, adapté par* I. DE RÉCALDE *du récent ouvrage espagnol de Don Miguel Mir:* I, "Les principes". Paris, Librairie Moderne, 2, Rue de l'Echaudé Saint-Germain, 2, 1922.

Et insequenti feria V, die 3 eiusdem mensis et anni, Sanctissimus D. N. D. Pius divina Providentia Papa XI, in solita audientia R. P. D. Assessori S. Officii impertita, relatam sibi Emorum Patrum resolutionem approbavit, confirmavit et publicandam iussit.

Datum Romae, ex aedibus S. Officii, die 4 maii 1923.

Aloisius Castellano,
Supremae S. C. S. Officii Notarius.

II.

DAMNATUR OPUSCULUM: "L'APPARITION DE LA TRÈS SAINTE VIERGE DE LA SALETTE".

Feria IV, die 9 maii 1923.

In generali consessu Supremae Sacrae Congregationis S. Officii Emi ac Rmi Domini Cardinales fidei et moribus tutandis praepositi proscripserunt atque damnaverunt opusculum: *L'apparition de la très Sainte Vierge sur la sainte montagne de la Salette le samedi 19 septembre 1845.—Simple réimpression du texte intégral publié par Mélanie, etc. Société Saint-Augustin, Paris-Rome-Bruges, 1922*; mandantes ad quos

spectat ut exemplaria damnati opusculi e manibus fidelium retrahere curent.

Et eadem feria ac die Sanctissimus D. N. D. Pius divina providentia Papa XI, in solita audientia R. P. D. Assessori S. Officii impertita, relatam sibi Emorum Patrum resolutionem approbavit.

Datum Romae, ex aedibus S. Officii, die 10 maii 1923.

Aloisius Castellano,
Supremae S. C. S. Officii Notarius.

SACRA CONGREGATIO DE RELIGIOSIS.

Dubium de Habitu Novitiorum a Transeunte ad aliam Religionem gestando.

Sacrae Congregationi de Religiosis propositum fuit sequens dubium pro opportuna solutione:

"Religiosus, qui in quadam religione professus, obtento indulto Apostolico, ad aliam religionem transit, teneturne ad habitum novitiorum religionis *ad quam* suscipiendum et gestandum perdurante novitiatu in nova religione?".

Sacra autem Congregatio re mature perpensa respondendum censuit, prout respondet: *Affirmative.*

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 14 maii 1923.

C. Card. Laurenti, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

ROMAN CURIA.

Pontifical Honors.

26 February: Monsignori Martin S. Brennan, Francis G. Holweck, Francis S. Wilmes, and Timothy Dempsey, of the Archdiocese of St. Louis, Domestic Prelates of His Holiness.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES answers a question concerning the final antiphon B. V. M. after the Office.

SUPREME S. CONGREGATION OF THE HOLY OFFICE proscribes three books.

S. CONGREGATION FOR RELIGIOUS solves a difficulty relating to the habit to be worn by novices passing from one congregation to another.

ROMAN CURIA announces officially some recent Pontifical honors.

MARYKNOLL MISSION LETTERS. XLIII.

It is a common accusation against China that she is centuries behind the Western world in almost everything. To some of us this seems somewhat of a compliment, for if we subtract the centuries of Protestantism we are back again in the Middle Ages and the pendulum at present in Christian lands seems to be slowly returning to those happy days. We are daily finding solutions of the ills of society in medieval guilds and standards; we are harkening back to pre-Reformation architecture, to the plainsong of the Ages of Faith, to appreciation of the past. And China, by standing still for centuries, will find herself soon abreast of a disillusioned modern world returned to sanity.

In many respects China is in the vanguard of this march even now, especially in sociological problems; and curiously, although the Catholic Church in China is in her infancy, in some ways she is in advance of Western Christendom, and perhaps she may modestly offer an example to her co-religionists in other lands.

Periodically in our American Catholic journals there is an agitation in favor of congregational singing and prayers, for a greater participation of the laity in the services of the Church that lend themselves to such action. There is no question in this of extra-liturgical devotions; rather, it is an attempt to emphasize the Church's splendid liturgy. It is a return to the customs of the Middle Ages when the faithful could appreciate the wording of liturgical prayers.

Again, in other fields of religious activities there is a growing use of the laity in public preaching and apologetic services, in catechetical instruction, in "drives", and other fund-raising methods; laymen's associations are more active in defending the Church, in coöperating with the clergy in relieving distress and promoting the use of the Sacraments; Newman and Convert clubs are providing a welcome home to strangers entering the Church; in a word, the Church in America is realizing more clearly the peculiar aptitude of laymen to reach other laymen and the strengthening reaction of their participation in the services of the Church.

The Church in China has long recognized this value and from the beginning has admitted the laity into every activity short of sacramental services. It was perhaps merely a natural solution due to lack of missioners, but to it is due in a great measure the success of the apostolate. Missioners with territories as extensive as several counties, with a few hundred Catholics scattered among a million pagans, found it impossible to give each station the care it needed. Laymen specially equipped to teach their fellowmen were entrusted with the leadership of a station, and to-day in the East we have a small army of catechists.

The duties of the catechist fall within the lines of membership in such societies as that of St. Vincent de Paul, in bringing to the notice of the priest cases of spiritual need; they include the activities of the English open-air preacher; the Sunday School work of our Brothers and Sisters, and, in the absence of the priest, they may even assume the rôle of preachers in our chapels and lead the devotions of the Rosary and Way of the Cross.

As for congregational services, we have morning and evening prayers, prayers during Mass, and Rosary and Stations

in common, that is, one half of the congregation recites one portion, the rest answer. And an examination of our Chinese prayers will show a surprising faithfulness to the liturgy with less of modern innovations than are found in the average American prayer book. The arrangement of morning prayers is essentially that handed down by St. Francis Xavier wherever he evangelized, and embraces a résumé of the Church's doctrines, as contained in the Creed, Commandments, liturgical litanies, and the Acts of Faith, Hope, Charity and Contrition. The prayers include the fundamentals of our Faith.

It might be said in passing that the daily repetition of the Commandments has made an indelible impression on the minds of even our most illiterate Christians and the slow recitation of all prayers in common has its effect on the wandering minds of these village folk who otherwise would find concentration irksome. Another feature of their prayers is the recitation of the fifteen decades of the Rosary on Sundays; each decade is preceded by a rather long meditation on the mystery, which makes our Christians conversant with the principal events in our Lord's life.

An advantage of the system in vogue in China is that it is independent to a great extent of the influence of the priest. When the missioner is absent, the Christians are not at a loss for public services, even though they omit the prayers for Mass. They have their regular leader present, the catechist; they have their set forms of public prayer and the recitation of them aloud tends to unite the congregation in bonds other than those of prayer alone.

The simplicity of this method of prayer may seem at first thought to be unsuited to American congregations, but its simplicity is that of solid devotion, of century-tried liturgical prayers that never pall, prayers that are ever fresh because they have answered the needs of all ages and are dressed in the rugged phrasing of dogmatic formulas.

It would be a radical change in the American church services to have the entire congregation recite aloud the Confiteor in English or the Creed, with other approved universal prayers, at appropriate parts of the Mass, but it would weekly impress the dogmas of our Faith on grown-ups who are outside the influence of the Sunday school.

A curious effect of this public praying in China is the hold it has on our young men, which is perhaps a good test of any church service. A new convert is likely to be ill at ease when first introduced to our services, especially in small congregations; he is self-conscious and much that he sees is bewildering. But in China he finds himself at home very quickly and unembarrassed, for no one is looking at him or around at neighbors; each is busy reciting aloud the prayers and has less time for the mental distractions that are sometimes the sole spiritual bouquet of the Mass. I feel sure our young men in America, especially in country parishes, would take a more prominent seat and share in services if they could feel at ease in church. In many chapels that I have visited in China men are in the majority at services and the Church is not in the least considered an affair for women only, due perhaps to the active part even the latest catechumen takes in our services.

F. X. FORD, A.F.M.

Yeungkong, China.

THE EUCHARISTIC FAST.

Readers of the ECCLESIASTICAL REVIEW are well aware that the obligation imposed on intending communicants to refrain entirely, once midnight has come, from food and drink, has for many centuries been urged with a severity that is almost unique where there is question of purely positive enactments not involving validity. In fact, until December of 1906, the only cases in which one might receive Holy Communion, after breaking one's fast, were (1) when one was in danger of death; (2) when reception by a non-fasting person was the only means of saving the Sacred Species from irreverence; (3) when a non-fasting priest, or a non-fasting communicant, was likely to give grave scandal or to suffer loss of reputation by failing to say Mass or receive Holy Communion; (4) when a non-fasting priest had to complete an unfinished sacrifice. Apart from loss of reputation or grave scandal in the strict sense, (5) there was a strong opinion that the prospect of serious damage would excuse from the obligation to refrain from Holy Communion or from saying Mass after one had

violated his fast. Hence, for example, if there was reasonable fear that a number of persons would be offended or perturbed or that censures would be passed, the *ecclesiastical law* was regarded as no longer binding one to abstain from saying Mass or receiving Holy Communion. Authorities were also fairly agreed (6) that fear of death excused from observing the law. Thus, if a priest were threatened with death unless he celebrated or communicated, he would be justified in doing either, though not fasting, provided of course the demand was not prompted by contempt of religion.

On some other points there was serious disagreement amongst authorities. For example: suppose a person is dying without Viaticum, and it is impossible to obtain a consecrated particle, may a non-fasting priest say Mass for the purpose of administering to the dying person? All agreed that he may not, if scandal would be caused thereby. But what if no scandal would be given, either because no one, except the priest and one or two others who might be expected to say nothing of the matter, know that Mass is being said by one who has broken his fast, or because those who happen to know it believe that the priest is justified in saying Mass in the circumstances? Many eminent theologians hold that Mass may be said, and this opinion seems solidly probable. Others however hold the opposite opinion.

Again, authorities were not agreed as to whether one who finds it impossible to observe the Eucharistic fast may communicate after breaking his fast, in fulfilment of the Paschal precept. Some held that he may, and this opinion seemed probable; though others held the contrary. In the light of the modifications recently made in the law of the Eucharistic fast, the more liberal opinions referred to have gained strength. On the other hand, authorities were agreed that a priest who had broken his fast, even inadvertently, could not lawfully say Mass merely to give a large number of persons the opportunity of satisfying the precept of hearing Mass on a day of obligation, even if thus he deprived them of the only opportunity to assist at Mass.[1]

[1] This view, based on a decree of the Holy Office, 2 December, 1874 (Gasparri, *De Eucharistia,* n. 435), appears to need modification in the light of recent developments.

From this brief summary of the teaching of theologians in respect of the Eucharistic fast it is clear that the law has been enforced with great rigor. What in other departments was regarded as a grave inconvenience sufficient to exempt from compliance with the law was quite insufficient, even according to the most liberal opinion, to release from the Eucharistic fast. It was only when this precept came into conflict with a higher law, or when, in the opinion of some, its observance entailed very serious loss, that it ceased to bind. The Holy See seemed to allow dispensation from the law only when there was question of receiving Holy Communion under serious difficulties.

The reason for this strictness, which had not been deemed necessary in the early ages of the Church, lay no doubt in the wish to secure due reverence for the Real Presence of Christ in the Sacrament, and to prevent possible abuse.

In recent years the need of a change in what was really but an ecclesiastical ordinance, became apparent, and Rome, ever ready to harmonize the rules of ecclesiastical discipline with the actual needs under changed conditions of the faithful, has devoted much attention to the subject.

Shortly after the publication of the decree of Pius X on frequent and daily Communion, a modification of the law of Eucharistic fast in favor of the sick was proposed. As matters stood, only those who were in danger of death, and *probably* those who were actually unable to fast, enjoyed exemption from the general law; the former as often as they desired, the latter once, to fulfil the Paschal precept. Ordinarily the sick could receive when still fasting soon after midnight, and only by special dispensation from Rome if they wished to receive non-fasting.

In September 1906 the question of a modification of the existing law was taken up in Rome. Dr. O'Donnell [2] summarizes the reasons for and against the modification as follows:

As against the proposed modification it was urged (1) that the words of the Ritual [3] were opposed to it; (2) that it would increase

[2] *Irish Ecclesiastical Record*, April, 1914, pp. 417-418.

[3] "Potest Viaticum brevi morituris dari non jejunis. Caeteris autem infirmis, qui ob devotionem in aegritudine communicent danda est Eucharistia ante omnem cibum et potum, non aliter ac caeteris fidelibus, quibus nec etiam per modum medicinae ante aliquid sumere licet."—Tit. IV, c. 4, n. 4, *Rit. Rom.*

parochial obligations enormously, and tend to lessen the reverence shown, and the religious ceremonies observed, when the Blessed Sacrament was carried to the sick; and (3) that special dispensations were sufficient to meet the requirements of the case.

On the other hand it was maintained (1) that, in the case of the sick, there was no danger of the abuses which the general law was intended to repress; (2) that it was rather anomalous that the very class that needed Divine comfort most should be nearly always refused it; and finally (3) that the law was merely an ecclesiastical one, and should yield to the spiritual needs of the faithful and the right to receive the Eucharist guaranteed them by recent decrees.

The decree of the S. Congregation of the Council (7 December, 1906) took account of the arguments on both sides and mitigated the law in favor of those who had been ill for a month, and who, having no certain prospect of speedy recovery, were unable to observe the natural fast. These might, if they resided in houses of religious communities in which the Blessed Sacrament was reserved, or where Mass was celebrated in a private oratory, receive once or twice a week; elsewhere, once or twice a month. They were to be guided in the matter by the direction of their confessors. In these cases the relaxation of the law permitted the taking of some liquid nourishment.

The new Code of Canon Law still further modified the old law by allowing all persons who had been ill for a month, without distinction, and who had no certain prospect of speedy recovery, to receive once or twice a week after taking medicine or liquid food (Can. 858, § 2). The Code adds no condition restricting the privilege of those who are morally incapable of keeping the fast entirely.[4] It is understood that a prudent confessor will not advise the reception of Holy Communion without fasting, unless there are serious inconveniences resulting from the strict observance inculcated by the general law.

There is another class of persons besides the sick, however, upon whom the obligation of the fast from food and drink after midnight falls with unusual severity. It is that of the priests who, in order to give the faithful opportuniy to comply with the obligation of attending Mass on Sundays and holidays of obligation, are constrained to celebrate at a late hour or

[4] Cf. Capello, Vermeersch, Creusen, Genicot et al.

to binate while experiencing grave difficulty in observing the prescribed fast after midnight. The hardship is much increased if the celebrant of the late Mass, or of two Masses on the same day, is obliged to perform other, for him exhausting, duties, such as preaching, catechizing, hearing confessions, and similar functions attached to the pastoral ministry, especially in missionary districts, such as still prevail in many parts of the United States, South and West. The difficulty increases with priests who are in delicate health. Formerly these considerations were lost sight of, through the desire to safeguard the reverence for the Holy Mysteries. But a letter of the Holy Office, addressed recently to the local Ordinaries,[5] empowers bishops, under certain conditions, to grant the privilege of celebrating Mass without observing, in the stricter sense, the Eucharistic fast.

The letter first of all directs attention to the care with which the Holy See has always maintained the law of the Eucharistic fast, indicating that there is no intention of abrogating the ancient precept. "But," continues the document, "lest perchance a law of the Church intended to safeguard reverence for the real Body of Christ, become the occasion of injury to the mystical Body or the salvation of souls, the S. Congregation of the Holy Office has decided to mitigate by timely dispensation, under certain conditions, the aforesaid law." In doing so the Holy See is mindful of the numerous duties that fall to the lot of priests on holidays, in order that they may provide their flocks with salutary nourishment, when at the same time, owing to the scarcity of priests, many of them are compelled to celebrate two Masses, often in places far apart or difficult to reach, amidst unfavorable conditions of weather or otherwise. The document accordingly provides that, whenever a priest is compelled on a Sunday or holiday of obligation to say two Masses, or to say Mass at a late hour, in order to give the faithful the opportunity of fulfilling their obligation, he may obtain through his Ordinary (who is to present the difficulties of the particular case to the Holy Office) the privilege of dispensation. Bishops may apply for special faculties

[5] 22 March, 1923; cf. *Acta Apostolicae Sedis*, Vol. XV, n. 4; and *Ecclesiastical Review*, June, 1923, pp. 580 and 585.

to grant such dispensation, within their dioceses, as they deem fit, in conscience.

Furthermore, Ordinaries may use their discretion to dispense in isolated cases where there is no time to apply to the Holy Office, provided each case is afterward stated to the Roman authorities in due form. In all these instances the dispensation from the Eucharistic fast is restricted to the use of liquid nourishment and expressly excludes intoxicants. Bishops are enjoined to use the privilege of dispensing only in consideration of the spiritual benefit accruing to the flock, and not for the priest's benefit or devotion.

It will be noticed that two concurrent conditions are required before a priest may seek a mitigation of the ecclesiastical precept. The first is that he have to say two Masses, or one Mass at a late hour, in order to give the faithful an opportunity to fulfil the precept of hearing Mass. The question here suggests itself with reference to the latter case—What is to be regarded as a late hour? It would seem that ten or eleven o'clock, normally, or even nine, if the priest is in the habit of rising and celebrating early, are held to be late hours. But much depends on particular circumstances.

The second condition requires that the priest finds that he cannot keep the fast without serious inconvenience. Under this head are to be included notable exhaustion, after the labors imposed before Mass, or certain ills such as headaches later in the day, or even a well-grounded fear that the regular observance of the fast will bring on grave irregularities or ill health to hinder prematurely his ministry.

Under the given conditions a priest is entitled to appeal to his Ordinary for relief. The latter applies, as stated, to the Holy Office and presents the facts. The dispensation granted in each case through the bishop ordinarily covers only the use of liquid food. "Aliquid per modum potus" is to be understood as interpreted in a previous indult by the Holy Office (7 September, 1897): "Mens est ut liceat sumere jusculum, caffeum, lac, aut alium cibum liquidum, etsi ei sit permixta substantia aliqua e. g. leves pastilli farinae (*semolino*), panis radula tritus (*pangrattato*), ovum dilutum, etc. dummodo mixtio non amittat naturam cibi liquidi." Whilst the document says nothing of the quantity of liquid food per-

mitted, it is understood that only a moderate use of it is in keeping with the reverence due to the Blessed Sacrament. This suggestion also indicates that, without necessity, the refection should not be taken before the first Mass.

The letter of the S. Congregation moreover mentions that "scandal is to be effectually guarded against" in the use of the privilege. Since Catholics expect a priest to observe the fast before Mass, as has been the immemorial custom and law, it is important that they be guarded from the false impression that the priest is acting in disregard of the older precept. Hence the nourishment is to be taken privately, or with due warning that there is a special dispensation for good reasons, so as to avoid disedification. The principle to be kept in mind throughout is that the dispensation is meant chiefly for the benefit of the faithful. Accordingly the priest may use it only when there is question of ministering to the spiritual needs of the flock.

Serious doubt may occur to the scrupulous conscience whether the privilege is to be asked for or used in individual cases. Here a priest may take assurance from the interpretation of the canons as set forth in the Code (Can. 84, no. 2): "Dispensatio in dubio de sufficientia causae licite petitur et potest licite et valide concedi."

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PASTORAL CARE OF CATHOLIC STUDENTS AND SECULAR COLLEGE "FRATERNITIES".

The problem of the Catholic young man in secular universities, and more especially in the so-called "non-sectarian" colleges, which if not actively anti-Christian are predominantly pro-Protestant, is one which presses for the devisement of a *modus vivendi* in view of existing conditions. It is a fact that large numbers of our Catholic young men are, for one reason or another, pursuing their higher studies under non-Catholic auspices. And it seems likely that large numbers will continue to do so even when, with the growth of our institutions, we are able to furnish to larger numbers the opportunity for university and technical work. We are right in deprecat-

ing the attendance of Catholic youths at secular colleges, but inasmuch as they *do* attend, and will attend unless and until we can give them what *they* will consider equal advantages to those offered by secular schools, the practical necessity faces us of making for them a recognized place in the life of American colleges.

There is need for extending some sort of care to these young men, for keeping them in touch with Catholic influence, and for definitely counteracting the anti-Christian, not to say anti-Catholic influences which are systematically brought to bear on them even in institutions which profess to be immune from the free-thinking trend of modern secular education. A variety of expedients, all excellent in themselves, have been tried, with varying results. The Catholic club, where it is (as it is in many of the universities) more than an organization on paper, is apt to be merely a lounging place—not therefore at all an undesirable thing, but inadequate to meet the need of the situation. Something more is called for than a meeting place, or an occasional course of lectures, and the result usually is that the young men, so many of them eligible and desirable in the social and athletic life of the school, are absorbed by non-Catholic organizations of one sort or another, but chiefly by the Greek letter fraternities.

Now whatever may be said for or against these fraternities, it is certainly true that they are a distinctive and extremely important factor in American college life. They are there, and they are there to stay, and numbers of Catholic men are joining them for the sake of their marked advantages social and otherwise. That the influence of most of them is good need not be denied, but at best it is not a Catholic influence. Some of them are quite frankly non-Christian; some of them are undoubtedly maintained by alumni whose prominence in Masonic and similar orders makes of the "frat" virtually a feeder for them. However great the attraction of such fraternities may be for the youth of the country, they are certainly not the place for our Catholic young men. Whether these fraternal secret societies come under the proscriptions of the Bulls of Pius VII and Leo XII and the decrees of the Third Council of Baltimore (De Societatibus Secretis) need not occupy us here, nor need we make any invidious comparisons of

the standing of the various fraternities themselves. That they offer attractive material and social advantages to the student is obvious. Moreover, in most of them academic standing is one of the bases of membership.

The "fraternity house" has been found to be perhaps the best substitute for the open dormitory system of the old days, furnishing as it does the creature comforts at a moderate expense, along with the privacy which the College Commons cannot supply. Just as the dormitory of the last generation has yielded to the "private room" system, even in our Catholic schools, so the trend of this generation is toward the fraternity or community house. That such a life, without proper supervision, may be disastrous is plain from the occasional (be it said the very occasional) scandals in Greek letter circles. That such a life, lived against the background of the Catholic religion, and under Catholic influence, would not only be a safeguard but a positive good cannot be doubted. The spirit of loyalty to "the frat" is an incentive (not the highest, to be sure, but still a good motive) to excellence in academic work; such a community would not be long in forcing the Catholic student on the attention of a reluctant academic world.

Hitherto little has been done to furnish these peculiar advantages and helps under Catholic auspices. None of the existing clubs, so far as I know, provides anything like an hostel for its members, or attempts in any way to compete with the secular organizations with which our boys tend more and more to affiliate, to the detriment of their interest in the existing Catholic organizations. The foundation of a Catholic Greek letter fraternity might be the solution of many of our problems in this field. The Church has no prejudice against secret societies *per se*, so long as they are under the direction of her clergy, known to require no obligations contrary to faith and morals, and amenable to her authority. Under Catholic auspices, properly safeguarded and supervised, such a society may become a force for good and an incentive to Catholic living and practice, as demonstrated by the Knights of Columbus. Besides, such an organization would in a short time become self-supporting.

Perhaps the feature of all this which appeals most to one who has seen the Church from without, as well as from within

the fold, and who does not forget the attitude, usually mistaken, which non-Catholics take toward the Church and her members, is that such an organization would remove, to a large degree, the covert suspicion with which the Catholic student is still viewed in many of our "non-sectarian" colleges. I venture the opinion that it is in the gracious acceptance of conditions and the discreet moulding of them, where they cannot be entirely altered, and, of course, without the yielding of real principles, that the Catholics of America may become a vital influence, rather than in holding back, in refusing to take part, in keeping to themselves as "a peculiar people", and so remaining out of touch with the developments in the educational world which, whether we wish it or not, do influence our people.

I do not know whether the statement, so often heard, is true that there are more Catholic boys in secular colleges than in our own institutions of learning; but certainly there are many of them, perhaps an increasing number of them, attending non-Catholic colleges and especially non-Catholic technical and professional schools. And these, since they are there, must take as full a part in the life of their respective schools as possible, and (this is the point) they must do so frankly as Catholics, proud of their Church, edifying examples of Catholic manhood, living protests against the widespread delusion of Protestants that there is something un-American and reactionary about Catholicism.

Experience indicates that the prohibition against becoming members of the existing Greek letter fraternities is apt to be ignored by our students, unquestionably to the weakening of their religious faithfulness. The "frats" are everywhere. In the secular colleges where they have been officially barred they have nevertheless obtained a footing *sub rosa*. Indeed there is reason to fear that such clandestine chapters of national Greek letter fraternities may be introduced into Catholic colleges through the agency of Catholic young men who have joined them while attending secular institutions. A Catholic national Greek letter fraternity, which would have its chapters not only in secular colleges but in our own institutions as well, would furnish a point of contact between religious and secular schools greatly to be desired; a contact,

moreover, which, properly made use of, would be quite as likely to result in a drift toward our own colleges as *vice versa*.

It goes without saying that such an organization would have to be thoroughly under the control of the Church. Its constitution would contain distinct expressions of acceptance of the law of the Church, recognition of the duty of at least monthly Communion, direct supervision by the clergy, and the vesting in the ecclesiastical authorities of such property as might be acquired. The matter of internal discipline and management might well be left to the students themselves, and this also would be in line with the growing practice of student-government. Of the psychological value of initiations I need not speak, since the charm of the esoteric is too well recognized, and, properly arranged on Catholic lines, inculcating loyalty to the Church rather than to the local organization, injecting religious motives into the usual fraternal lessons, would round out the appeal which such a society would undoubtedly have for our Catholic young men. Add to this the recognition which such an organization would gain among college men themselves, a status which no merely local club could ever hope to gain, and you have gone a long way toward making the position of the Catholic group in the secular college what it ought to be.

I understand that there is already in existence a fraternity of several chapters, composed of the Catholic students in a number of secular colleges in the East. The Catholic undergraduates at Lehigh University are developing a Greek letter society under the close direction of the parish priest of the town. I have visited many fraternity houses—not only those of my own college organization, but others who have shown me the true hospitality of the Greek letter world—but I have never been more impressed with a sense of the reality of the fraternity idea than in becoming the guest of the Theta Kappa Phi House at Lehigh. The Crucifix in every room; the Grace before and after meals, in which a visiting Protestant professor joined with bowed head; the Friday abstinence assured as simply as in any Catholic home; the jolly way they turned each other out for Mass on Sunday; that indefinable but perfectly recognizable presence of the Catholic atmosphere, the fine manly sense of real religion without sentimentality or cant

which one finds nowhere except in a group of Catholic men (*crede experto*); given such an organization, guided by a discreet and likeable chaplain, and the fear of the boys losing their faith is materially lessened.

It would seem that such an organization might become even more than a means of making the best of what is admittedly a bad situation. The tremendous success of the K. of C., both during the war and since, has been one of the greatest factors in overcoming the mistaken American prejudice against the Catholic Church. The same ideals, with the necessary modifications which the different circumstances would require, brought into play in a number of American universities and colleges which are being more and more frequented by Catholic students, would carry forward the work of educating the American public to the sense of what the Catholic Church really is—and I think no one can doubt that where the Church is distrusted and hated it is a distorted and untrue idea of the Church which is at fault. So a Catholic Greek letter fraternity in the secular colleges would not only be doing a noble work for our own young men, but for the Church as well, setting forward the day when the Church will be loved and honored because understood, and because seen to be taking its part in our national life.

MICHAEL ANDREW CHAPMAN.

TIMES FOR HEARING CONFESSIONS.

Qu. Saturday, being a half holiday with our working people in the mills, a goodly number of them go during the summer months on week-end excursions. We have among our younger folk many who communicate every week, and some daily. The head of our Sodality of the Blessed Virgin, who is quite zealous in promoting frequent Communion and has a good deal of influence among the girls, recently suggested that confessions be heard on Friday evenings, so as to give opportunity to those who wish to receive the Sacraments, but who could not go to confession on Saturday. I assured her that I would arrange the matter, and announced at the Sunday Mass that confessions would be heard during the summer on Fridays after supper as well as at the usual time on Saturdays.

At dinner my assistant, who is new in the parish, intimated that Friday confessions were an innovation imposing an extra burden

on the clergy which he did not think was warranted. I replied goodnaturedly that we were pledged to minister to the people and that the request to have confessions on Friday for those who wished to enjoy their legitimate holiday was quite reasonable, so long as they could attend Mass elsewhere. Afterward I thought of speaking to the bishop about it, since the complaint that some of our young priests adopt the new Code of Canon Law with distinctions of their own, is being heard in various quarters; but His Lordship is averse to settling squabbles between priests, and since my curate did not positively object, I put it to the REVIEW, where a clear statement of the rights and duties of priests in the matter may prove of benefit to all.

Resp. The law of the Church leaves no doubt about the duty of priests appointed to the care of souls, in regard to the administering of the sacraments to the faithful who reasonably request it. The obligation to hear the confessions of the flock is not dependent on local conventions and traditions, nor on the humors and personal convenience of the priest, but is, as the Canon Law distinctly states (Can. 892, § 1), a strict duty of justice at any time when the faithful reasonably ask for it. Moreover, there are rules of equity besides those of justice and charity, which bind a priest engaged in parish work. Among them are the pledges and the conditions under which he is ordained and accepts diocesan service. Also, there is the benefice that secures him a decent living. Even if a priest is not moved by the desire to benefit and save souls, which is a matter of personal responsibility in religion, he has by his acceptance of ordination assumed a charge, the deliberate neglect of which makes him a public delinquent and an unjust official. The question when, where, and how the faithful are to receive pastoral ministrations is answered not only by their necessities but also by the reasonableness of their demand for service at any time. It is the pastor who must decide these points and all others concerning the administration of the sacraments, hours of worship, and opportunities of receiving the benefits of religion within his parish—always in accordance with the general and diocesan law which authorizes the faithful to seek the priestly ministration whenever they reasonably desire it.

MASSES FOR NOVICES PROFESSED ON THEIR DEATHBED.

Qu. By decrees of September, 1912 and December, 1922, postulants and novices of religious orders are permitted to anticipate the taking of vows if, in the judgment of their physician, they are seriously ill, so as to be constituted *in articulo mortis*. A postulant or novice thus professed is, according to the decrees, entitled to all the indulgences and spiritual privileges accorded to professed members of the Order.

In many communities the Constitutions or Rules prescribe that a certain number of Masses be said for the repose of the deceased—say fifty for religious of perpetual vows, twenty-five for one who had made temporary vows, ten for novices or postulants. Since the vows made on the deathbed of a postulant or novice are, by the formula prescribed for that occasion, without limit, that is perpetual, are not these postulants or novices, after their death, entitled to the benefit of the fifty Masses to be said for religious of perpetual vows, as ordained by the Constitutions or Rules? Any other course would seem unfair and a violation of the compact between the Order and the professed. C. S. M.

Resp. The rule which provides for a certain number of Masses is of the nature of a beneficial foundation, the stipend being provided from the earnings, ordinarily, of the community. It is therefore an act of charity to the deceased members. The fact that the rule makes a distinction between perpetually professed and those who have made temporary vows, as well as novices and postulants, indicates that the title to this charity is based on the services rendered by the deceased to the community, which enable the latter to dispense its benefits and carry on its vocational work. This title has no relation to the vows as such or to the spiritual privileges attached to them. Hence a postulant or novice who is permitted to make perpetual vows or unlimited vows at the point of death, gains indeed all the spiritual privileges which the Church attaches to the profession, but not such titles as arise from the return of service by which the community carries on its work. The value of the Masses in its application to the individual is of course determined by God, whatever the number of Masses; but the number of offerings is determined by the merits of the religious member according to the period of his or her association with the community and its interests. Hence a novice, even if professed by exceptional privilege, is, it would seem, entitled only to the ten Masses provided by the above-mentioned rule.

CONSTRUCTION OF CONFESSIONALS.

Qu. The prescriptions regarding the structure of confessionals in the church demand that they be in an open place and that the confessor be separated from the penitent by a partition having a fixed grate (*crates*), so that the penitent may be heard without being otherwise accessible. Frequently penitents wish to have a Mass said by a priest who has consoled or benefited them as a result of the confession. Is it not permissible to have a small door or opening through which the offering can be made in such cases without violating the law about the grate? In cases where men's confessions only are heard, may the "crates" be dispensed with, using simply a chair on which sits the priest while the penitent kneels at the back of the chair?

Resp. In cases of necessity, as during the war in the trenches, or of the sick and infirm who are physically prevented from confessing in the prescribed manner in church or chapel, it is permitted to hear the confessions of men in a way suitable to their condition and not likely to scandalize or endanger the seal of sacramental secrecy to which the penitent is entitled and which binds the confessor under grave sin and censure.

As regards the construction of the confessional it is not permissible to dispense with the grate so as to make the communication between confessor and penitent in any way tangible. Offerings for Masses can be made in other ways, so as to reach the priest for whom they are intended. A comparatively recent decision by the Pontifical Commission interpreting the prescriptions of the canonical Code leaves no doubt about the matter (24 November, 1920).

BAPTISM OF FOUNDLINGS.

Qu. Our sexton not long ago brought an infant into the sacristy. He had found it early in the morning wrapped in a shawl lying in one of the pews near the door of the church. He thought he recognized the covering as that of a woman employed in a neighboring coffee-shop managed by Polish Jews. We baptized the child and placed it in the care of a Catholic orphanage, after reporting the matter to the police. The woman confessed that the child was hers, and offered to pay for its keep, though she was not willing to have it brought up a Catholic. The question later arose whether, suspecting who was the mother, it would have been necessary to get her consent before administering Baptism.

Resp. The rule is to baptize a foundling unless you have reason to believe that it has been already baptized. In doubt, administer Baptism conditionally. In the above case the presumption in favor of the child made the act of the priest perfectly legitimate. The subsequent refusal of the recognized mother is likely to be merely an expression of her adherence to her own faith or religion, since she appears willing to leave the child under Catholic care, where it will necessarily imbibe the faith of its surroundings until the mother positively interferes to the contrary. If anyone assumed the office of godparent, his or her responsibility ceases with the assertion of the parental rights.

VIATICUM TO CHILDREN.

Qu. My neighbor, an old priest, says that he gives the Viaticum to little children when they are only five or six years of age. Is this right?

Resp. Yes, if the children, even earlier, have the intelligence to realize that the Blessed Sacrament is really our Lord under the appearance of the host, and receive with becoming reverence. Children can readily be prepared for the reception of Viaticum when they see their elders manifesting signs of faith and reverence (Canon 854, § 2).

ABSOLUTION OF "RECIDIVI".

Qu. Should absolution be refused to penitents who habitually confess the same grave faults, averring sorrow, yet not capable of avoiding the occasions of temptation because of their dependence or professional position? They seek strength in the Sacraments, but at the same time distrust their strength, knowing from experience their frailty. A director of conscience dislikes to discourage them and feels that if he refuses absolution they will stay away in a sort of despair. On the other hand, there is the prospect of relapse.

Again, there is the penitent who is a *recidivus* but who goes to the Sacraments regularly because he is a member of a Confraternity pledged to periodical Communion, or because a certain human respect calls for conformity with others who in a body go to the Sacraments at stated times. Such penitents, really desiring to be sorry for their sins, yet lacking efficacious resolve to break with certain

sinful habits, will tell you that they cannot stay away from Communion, because it will be noticed by others and injure their standing in the community. Can you absolve a person in this disposition?

Resp. The simple rule for the confessor to follow in both cases is: If there is no reasonable doubt that the penitent is anxious to avoid sin, that he follows the precautions which are available under the circumstances in which necessity or duty places him, and that he desires or demands absolution, and is ready to accept the imposed penance, absolution should not be refused or even deferred. That is the tenor of Catholic law and counsel (Can. 887).

AUTHORITY OF VICARS FORANE.

Qu. One of the priests in my vicariate asked for a certain dispensation for which the bishop had given me faculties in a number of cases, with the injunction to use my discretion in granting the privilege. I refused the priest, for what seemed to me good reasons.

Some time later I learnt that the priest made use of the dispensation I had refused him, and that he had obtained it directly from the bishop. When I asked the bishop, he said that he had granted the request, forgetting at the moment that he had placed a number of cases at my disposal, and that he was not informed about the conditions which had made me refuse the dispensation to the applicant in question. The question is whether the dispensation could be used validly under the circumstances?

Resp. There is a general ecclesiastical law that a favor refused by one bishop cannot be granted without forfeiture of validity by another who remains ignorant of the prior refusal. This holds good of the refusal by a vicar general of a favor that is demanded afterward of the Ordinary who is not informed of the action of his vicar (Can. 44; §§ 1, 2). Presumably the same principle applies in the case of the vicars forane, since it is here a question of protecting the proper exercise of delegated authority.

Criticisms and Notes.

DIVI THOMAE AQUINATIS DOCTRINA DE DEO OPERANTE. Auctore Dr. Joanne Stufler, S.J., Theologiae Dogmaticae Professore in Universitate Oenipontana. Sumptibus ac typis Societatis Librariae Tyroliae, Oenipontana. 1923. Pp. 443.

Every serious student of Theology has doubtless at some time felt what the author of the present dissertation expresses in the opening sentence: Luctuosum sane spectaculum—a sad spectacle indeed it is—to behold Catholic theologians whom equal love for Mother Church ought to conjoin in opposition to the common enemy of religion, turning their weapons against one another in quarrels over the exposition of a fundamental truth of that very religion whose defence they have or should have most at heart. That the Creator must have part in every act of every creature is a truth basal to all religion. But what part and how that operation or coöperation is exercised; how it fits into the operative mechanism of the creature; how especially it affects the action of man's free will, assuring the effectiveness whilst safeguarding the liberty of the latter; how God's foreknowledge of man's future conduct, actual and possible, leaves that conduct entirely free—on these questions schools of theologians have been disputing with one another almost incessantly for more than three centuries. No text book of Dogma is supposed to serve its purpose that does not devote a goodly share of its precious space to these unsolved and perhaps unsolvable problems attaching to the fundamental doctrine of God's external activity. And no professor of theology feels that he has quite absolved his duty until he has devoted many hours to the discussion of *praemotio physica, scientia media* and *concursus simultaneus.*

However all this may be, he were a very superficial thinker who should see no utility in these seemingly interminable controversies. In their substance, if not in their mode or manner, they belong to the very essence of theological science. No one can be held to have any real insight into theology who has not penetrated into the contact of the Creator on the creature, even though at the bottom he find hitherto unpenetrated mystery. The very grappling with the problems at issue serves to strengthen the theological habit, while it opens out possible ways to the truth, albeit ways that lead through mists and twilight and terminate in darkness. Nevertheless one cannot close one's eyes to the *luctuosum spectaculum* of the excessive wrangling to which the present work alludes. The motive, therefore, that prompted the author to compile the treatise is highly commendable.

Taught by superabundant experience that intrinsic arguments or even extrinsic arguments based on Scriptural or ecclesiastical authority are of no avail in settling the long-drawn-out contentions, he thinks it possible that a thorough examination of the teaching of St. Thomas, an authority which all the litigants revere (even though each side claims him as its exclusive champion), may lead to a cessation of hostilities and even to unanimity of opinion. With this hope in mind, he first gives an historical outline of the several divergent opinions, and then lays down the hermeneutical rules that have guided his interpretation of the passages—scriptural, theological, philosophical—wherein the Angelic Doctor treats of the controverted points. How numerous these passages are may be estimated by the fact that the *Summa* alone furnishes over a hundred, the *Sentences* about sixty, the *Contra Gentiles* more than thirty, the *de Veritate* about the same number; and so on proportionately. From this it may be inferred that Professor Stufler has spared no effort to get at the full mind of St. Thomas on the subject. It need hardly be said that the author's interpretation of the passages cited bears all the evidence of being quite objective and dispassionate.

One likes to think that a work so thorough and single-minded may be final; that it may put an end to three centuries of scholastic dissensions. Maybe, however, this is too much to expect, seeing how very much of human nature is mixed up in the fray. If the arbitrament depended solely on logic, the present appeal to the mind of the Angelical might be more hopefully terminative. Unfortunately, logic stands a poor chance when pitted against personal or class feeling.

Be all this at it may, the author has constructed a work of great merit in focussing the authority of St. Thomas on one of the deepest problems of theology. Quite aside from controversy, one who makes a thorough study of the book will find the theological habit strengthened within him, and if with that habit the rest of his soul be attuned, his spiritual sense will be quickened, and a deeper consciousness of God's indwelling engendered. And this after all is the ultimate purpose of theology itself.

PROBATIO CHARITATIS. Meditationes ad Usum Cleri. Auctore Hieronymo Mahieu, S.T.D., in Seminario Brugensi olim Directore. Editio III auctior atque emendatior. Brugis (Belgii): C. Beyaert. 1923. Pp. 609.

This meditation book for priests is entirely different from the conventional manuals which propose a morning thought, to be analyzed and reflected upon for a short period, ending with a fixed resolution

to practise virtue. The *Probatio Charitatis* first sets forth, in an introductory series, the supernatural point of view and invites the reader to the exercise of a spiritual activity as the chief boon of the true priestly life. It prepares the mind and creates dispositions for meditation on the problem of how to acquire charity; that is to say, the perfect love of God through reflection and the exercise of it toward our fellows, in which exercise the fulfilment of the whole law is comprised. The meditations are therefore interwoven with spiritual readings and practical instructions, admirably and progressively arranged so as to present and invite to practical exercises. These are much like the meditations of St. Ignatius, differing, however, in the manner of exposition and order. We are led into the practical business of living in the definite pursuit of priestly virtue by studying the meaning of Divine Charity and its value. Through esteem of it we come to practise it. Where St. Ignatius keeps before those who follow the spiritual exercises the image and imitation of Christ, our author makes that ideal take the form of God as the embodiment of supreme and all-embracing love. From it flow all other priestly virtues by the law of conformity. In brief, this meditation book is a guide into and through the spiritual life of the priest. The author is a master in the art of teaching the exercise of personal virtue. His starting-point is the priestly vocation. Thence he goes on through the pastoral life. Here obedience to rule is controlled not by the vows of religious perfection but by the recognition and realization of our relation to God as the supreme centre of life and love.

PRINCIPES D'ECONOMIE SOCIALE. Par Valère Fallon, S.J., Docteur en Sciences Politiques et Sociales, Professeur au Collège Philosophique et Théologique de la Compagnie de Jésus à Louvain. Seconde édition. Charles Beyaert, Bruges. 1923. Pp. 440.

The present volume belongs to the philosophical section of the *Museum Lessianum*. Under the latter term is comprised a series of monographs, ascetical, theological, and philosophical, which are being written or edited by the Professors in the Jesuit College of Louvain. Some account of one of the most important of the philosophical numbers (*Le Point de Départ de la Metaphysique,* par P. Maréchal) has previously appeared in these pages. The work at hand was issued first about two years ago. The author has found it unnecessary to make any notable corrections or additions in the present reprint. The bibliography and statistics have been brought up to date; here and there an omission has been filled in, an explanation added, an expression made more precise; but the doctrine remains unchanged.

Catholic students are not devoid of serviceable text books of political, or as the present author prefers with good reason to call it social, economy. Mr. Charles Devas and Fathers O'Hara and Burke have written ably on the subject in English, whilst Gide and Antoine are familiar names in French, as is the profound and learned Heinrich Pesch and also Costa-Rosetti in German, not to omit Liberatore and Tonolo in Italian. It would be hard, however, to find a more perfect manual of economics in any language than this latest accession to the list. The didacticism is perfect. Definitions, divisions, reasoning—the *tres modi sciendi*—do their full duty clearly, distinctly, consecutively. Each chapter is headed with an adequate bibliography; the subdivisions of the chapter stand out in black-face type and each subdivision is given the special characters that manifest the relative importance and values of the matter, explanations, and arguments. So perfect indeed is the method that it would not be surprising if it allured someone to undertake the task of turning the text into English. Should this happen, let us hope that the work fall into the hands of a competent translator, one who knows not only the subject and the two languages required, but who possesses the difficult art of translating. The lack of that art is too often painfully, we had almost said shamefully, evident in certain translations of French books, in particular. It is a pity that publications graceful in their original form should be so unworthily rendered; and that our Catholic literature in English should be disgraced by such uncouth intruders.

LE BREVIAIRE EXPLIQUE. Par le R. P. Charles Willi, O.SS.R. Deux tomes. P. Téqui, Paris. 1922. Pp. 317 et 386.

Commentaries on the Roman Breviary, setting forth the origin, history, purpose, construction, beauty, and interpretation of its parts, are not wanting in English, and those who read French will find abundance of instructive and engaging material in the classic volumes of Battifol, in Biran's translation of the Benedictine Baeumer, not to mention the older works and translations of the Breviary Psalms and Hymns by Fillion and others. But Père Willi offers something new withal in his explanation, by combining the succinct history of liturgical prayer, as it finds its consummation in the Roman Breviary, with the interpretation of its structure and a translation of the Psalter that keeps a middle path between the critical rendering of the original Hebrew (Massoretic) text and the accepted or traditional reading of the Gallican Psalter. What is especially noticeable in his exposition of the sense and application of the Psalter texts is that he avoids the far-fetched tracings of a mystic and alle-

gorical meaning, so common among the exegetes of modern as of medieval times. In like manner he departs from the habit of commentators who follow Durandus and his ilk and who affect to see a consistent purpose of symbolic construction in every part of the liturgical offices. Not that he discards all symbolic meaning, as some of the Scholastics did; but he has no taste for the extravagances of the earlier Alexandrian schools, though it is endorsed frequently by the early Fathers.

Thus we have here a manual which leads the cleric and those who recite the Roman Breviary to value the canonical Office by understanding its gradual development, the object of its various elements of prayer, reflection, service; and by an analysis of its separate parts in the liturgical and devotional sense. Both the hymns and psalms are given in Latin with an original version and footnotes explaining deviations from the Hebrew, the Septuagint or the Vulgate text, wherever the author thought a deviation conducive to a clearer understanding. The work is bound to be eminently practical for the reader of French.

THE BENEDICTINES. By Dom Bruno Destrée. Translated by a Benedictine of Princethorpe Priory. With a Preface by Dom Bede Camm, O.S.B., M.A., F.S.A. New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 175.

Amid the Benedictine literature of recent times the modest volume of Dom Destrée derives special value from the fact that it condenses in easily readable compass the essential features of the monastic life. Devoted in great part, as it is, to contemplative action, monasticism is apt to be misunderstood and undervalued by the outsider who gauges the worth of human activity by the material achievements which make for success rather than progress. Dom Destrée, a brother of the Belgian socialist agitator, felt the contrast between his life and that of the educational leaders in his country, who wanted to do away with religion and its institutions, on the ground of its abnormal conditions of life that seem to the uninitiated to separate the monk and the religious from the interests of social welfare. He wanted to show how this solitary, silent and disciplined life is productive in the highest degree of those beneficent results which socialists claim, but which their methods prevent and contradict. The Benedictine Order furnishes an excellent illustration of the power of the factors in religion which make for contentment, fraternity, the appreciation of true beauty and utility. He demonstrates his contention by simply setting forth the Benedictine mode of life and the principles on which it is based. He

answers the questions: What is the idea and scope of the Benedictine Order? What has it accomplished in the past? What are its mission and standing in the Church to-day? The book was published first in 1910, and a second edition appeared in 1920, a year after the author's death. But the present English translation has been brought up to date by Dom Bede Camm. The reading of it will serve as an authentic and reliable antidote to the impression created by such works as that of Professor Coulton of Cambridge University, of which we gave a review in our last issue, and whose misrepresentations promise to go on to the detriment of unwary students of history, especially at our non-Catholic institutions of learning.

MOTION PICTURES IN EDUCATION. A Practical Handbook for Users of Visual Aids. By Don Carlos Ellis and Laura Thornborough. With an Introduction by Philander P. Claxton, Provost, University of Alabama, Former U. S. Commissioner of Education. New York. Thomas Y. Crowell. 1923. Pp. 300.

It is obviously easy to condemn the use of motion pictures in education. Besides the mechanical and economic objections, the films are said to make learning too easy; to substitute entertainment for instruction and passive acceptance for active effort in learning: they make superficial observers and thinkers; they reduce reading, dull the imagination, and so on. On the other hand, it is just as easy to overstate their value. Thomas Edison has set the pace in this direction when he prophesies that motion pictures are going to supplant text books. "The only text books needed will be for the teacher's own use. Films will serve as guide-posts to these teacher-instruction books, not the books as guides to the films. Pupils will learn from the films everything in every grade from the lowest to the highest. . . . Films are inevitable as practically the sole teaching method." And H. G. Wells, with his supple imagination, visualizes as follows: "All that your teacher need do now is to spend five minutes getting out the films he wants; ten minutes reading over the corresponding lecture notes, then he can run the film, give the lesson, question the class, note what they miss and how they take it, and run the film again and get out for subsequent study diagrams and pictures needed to fix the lesson." Now, as usual, the truth lies somewhere between these two extremes.

Educational films have their limitations, their disadvantages. On the other hand they have their value, their advantages. It is the business of an educator to eliminate the former and utilize the

latter. How this can be done is satisfactorily explained in the present volume. The writers first outline the history and development of visual aids, especially motion pictures, in education. They then examine in detail the arguments favorable and unfavorable to the educational film. Subsequently they explain a number of practical problems and set down instructions serviceable to the teacher in the setting up and management of the machinery, selection of films, and the rest. One of the greatest difficulties experienced by those who want to utilize the cinema educationally is to obtain the proper films. The book at hand furnishes a very good list of motion picture distributors. Those of the clergy who are contemplating the introduction of the cinema in their school plant will find many useful suggestions in the book, which itself is the outcome of the author's own practical experience.

ETUDE COMPAREE DES RELIGIONS. Essai Critique. Par H. Penard de la Bouillaye, S.J. Vol. I: Son Histoire dans le Monde Occidental. Gabriel Beauchesne, Paris. 1922. Pp. 530.

Now and again a new science, or what looks like one, swims into the intellectual firmament. The event may be striking enough to elicit wonderment — the mental state to which Aristotle refers the birth of all Science, philosophy included. Forthwith books—introductions, elements, digests, compends, manuals, institutes, courses, what not—come a-flooding from the press into the marts, and the department stores. Learned reviews, quarterlies, bi-monthlies, monthlies, magazines, weeklies, dailies—no printed medium feels that it has done its duty to the public until it has heralded, described, discussed the new creation of the brain. Usually the novelty grips first and most strongly and most widely the non-Catholic mind. Then Catholics fall to grumbling and to querying about their leaders. Where are our Catholic scholars? Why don't they catch on? Why don't they write books about the "New Science"? Here and there in a professional or non-popular magazine a learned article, understood only by the "high brows", discusses more or less inadequately this or that aspect of what is on everybody's lips. Must Catholic scholarship forever lag behind the march of scientific achievement? And so on, and so on, to the end of the grouchful chapter. *Tandem aliquando* a book by a Catholic author makes its belated appearance. The writer has studied not only the "new science" but the accumulated mass of discussion and criticism. Out of it all he has selected and assimilated to the body of perennial truth whatever is of permanent value in the new facts and theories. And the result is a coherent

and solid structure wherein the old and the new are amicably conjoined and the true progress of the mind promoted.

The Science of Religions has been heralded as a new science. Projected into the more or less educated classes by the scientifico-historical spirit that permeated the middle and later decades of the last century, it received a strong impulse from the rendering into English of the Sacred Books of the East and by the new and rather startling discoveries made by explorations into the Bible lands; Palestine and the valley of the Nile and the Euphrates. These discoveries led to a closer study of the ethnical religions, while closer contact with "the backward peoples" rendered possible by the new modes of communication furthered a more intimate knowledge of many of the tribal beliefs and practices. These additions to the knowledge of religious cults have been, of course, largely utilized in the interests of a naturalistic evolutionism. The non-Catholic literature devoted to these studies is immense and is incessantly growing. The necessity of providing Catholic students with a safe orientation in the new field of research was happily recognized by Father Martindale and the five volumes edited by him and summing up the results of studies made by a corps of expert Catholic scholars are a tribute to his wise forethought and enlightened zeal. It did not fall within the scope of his project to treat specifically of the *Comparative Science of Religions*. That work has been taken up by the present scholarly Professor at the Jesuit Scholasticate at Enghien, Belgium, and the first volume embodying the results of many years of research, reflection and teaching is here at hand.

What the author makes plain at the start is that the comparative study of religions is in reality no new science at all, at least not in substance. Of course if we mean by the term the interpretation of the origin, development, and interrelations of the manifold types of religion, the science is relatively of recent birth. As an explanation, however, of religion itself, its source and intent, the science is as old as philosophy, which seeks a rational interpretation of the world and of man in relation to his origin and destiny, while the comparative study of religions, albeit not technically scientific in form and method, must have begun as soon as men of different beliefs and cults came to notice or observe those very differences.

The present work is distinctively historical. Its object is to narrate not the history of the divers religions, but the history of the *comparative studies* of religions, and of those only that have prevailed in the Western world. This is the field covered by the volume above. A future volume now in press will treat of the methods proper to this line of research. Hitherto investigators in the field have taken it for granted that prior to recent times little worth

noticing had been done in their specialty, whereas, as Professor de la Bouillaye shows, the problem of the multiplicity of cults loomed large at the time when Christianity confronted the ancient world no less than when in the thirteenth century the two great monotheistic religions, Islam and Christianity, faced each other on the field of philosophy. The present work deals comprehensively with the entire history of the comparative studies of religion. It outlines the earliest periods—the mytho-poetic, the philosophical, the pragmatic periods of Greece and Rome. It passes thence to the pre-medieval period, during which were waged the controversies with paganism, Manicheanism, and Neo-Platonism. The medieval speculations in this domain come next in order—Arab, Jewish, Scholastic. The Renaissance and the Reformation brought their own peculiar problems and solutions. From this time the study of religions begins to assume a scientific form, and the various philosophical theories devised to account for religious phenomena and their manifold divergencies appear successively or simultaneously on the scene — rationalism, agnosticism, positivism, pragmatism, and the manifold variants that course through the last century down to our day.

All these theories are adequately expounded in the present volume. The author's rôle is that of an historian, not a philosopher. He narrates, he does not speculate. This does not mean that he omits to estimate and criticize the views he records. Quite the contrary. But he determinedly refrains from any adjudication of the religious beliefs which the theories have been invented to interpret. The work is therefore in the truest sense historico-critical, not metaphysical. Based for the most part on first-hand sources, it is thoroughly documented. It is a treasury of thoroughly sifted facts, of carefully estimated theories. It is a work which all earnest seekers after truth in the obscure history of religious phenomena will welcome and prize for its genuine erudition and judicial estimation, and they will look eagerly for the second volume which is to deal with the problem of the methods that ought to be adopted in the comparative study of religion. It is the lack of these methods that causes the confusion and the partial and erroneous interpretations which mar most of the current literature of the subject.

It is gratifying to note the perfect analytical table of contents with which the present volume is equipped. Doubtless an index of the entire work will be supplied in the second volume.

LIFE OF ST. DAVID. By A. W. Wade-Evans. (Lives of the Celtic Saints, edited by Eleanor Hull.) Translations of Christian Literature, Series V. London: Society for Promoting Christian Knowledge; New York and Toronto: The Macmillan Co. 1923. Pp. 124.

St. David is a popular patron among Celtic Catholics, especially in Wales, where devotion to him has retained its hold among the Protestant population since Barlow's day, the first Anglican Bishop of St. David's in Cambria. The Saint was born the year St. Patrick died (461) and crossed from Britain to Ireland with Saints Gildas and Docus. They introduced the Gallo-British liturgy; that is to say, a manner of celebrating Mass different from the Roman rite and derived probably from the mode adopted at the Council of Arles, or perhaps Ephesus. Referring to the earliest known source of information about St. David, our author says that "he was a notable British saint and bishop who with two other religious men of Britain, including the celebrated St. Gildas, had agreed on a form of celebrating Holy Communion which was widely received among the foremost saints of Ireland in the sixth century" (Introduction, vii). The "form of celebrating Holy Communion" is undoubtedly the Mass, for St. Gildas so calls it: "Britones toti mundo contrarii, moribus Romanis inimici, non solum in Missa sed in tonsura etiam", etc.

Setting aside, however, the different use of terms in harmony with the Protestant confession, Mr. Wade-Evans has done a distinct service to Celtic hagiography by this account of an early apostle of Ireland of whom comparatively little has hitherto been known. Leslie-Toke, writing in the *Catholic Encyclopedia* (art. "St. David"), refers to *Annales Cambriae,* containing a tenth-century MS., as the first mention of St. David. That document assigns A. D. 601 as the year of the saint's death. Our author cites a number of much earlier and reliable sources which point to 608 as the year in which the saint died, after reaching the remarkable age of 147. According to these records the chief monastery of St. David was in Mynyw (Menevia). Besides the mention in the Catalogue of Irish Saints drawn up about 730, we have the story of St. David in a biography of St. Paul Aurelicus, from Brittany, written in 884. Here we learn also that St. David was the head and leader of the ascetics of Wales, the monks who observed the strict rules of abstinence, imitating the austerities of the Egyptian anchorites, and who were called *Aquatici* or watermen (Dyvrwr), from their habit of total abstinence.

A life of Alfred the Great by Asser, Bishop of St. David's, written about 893, also speaks of Dewi, the Welsh name of the Saint; and so does a poem of the same or even earlier date, *Arymes Prydein*

Vawr, in the book of Taliesin. After this we have the old Latin Welsh Chronicle (954) and the sketch of the saint by Rhygyvarch (1090), on which the Cottonian Codex and the Norman French recensions, the biography by Giraldus Cambrensis (1147), that of Tynemouth (1290), and the Welsh life in the Oxford collection (1346), together with sundry poems in which the saint is heralded, are based.

Mr. Wade-Evans reproduces this account with additional comments of critical value and thus throws fresh light on the history of the early Celtic Church in Ireland and in Wales. Incidentally it reveals a separate organization in England from that of Canterbury. But, what is of more immediate importance to the Church historian, it shows the unity of Catholic worship, with its central source of worship at Rome, despite the differences in liturgical ceremonial and local ecclesiastical discipline. Our author adds the "Mass of Saint David", that is, the three orations, before the Epistle, the *Secreta,* and the Post Communion, just as found in the Propria of local missals.

Besides the story of St. David found in the Rhygyvarch account, there are pertinent illustrations drawn from the lives of St. Aeddan of Ferns, St. Albe or Aelvyw of St. Cadog, of St. Cynnydd, St. Declan of Ardmore, St. Findian of Clonard, St. Gildas, St. Illtud, St. Justinan, St. Molua, Abbot of Clonfertmulloc, St. Padarn, St. Teilo.

The index and notes are valuable additions to an excellent, reliable, withal brief, biography of a great Celtic bishop.

THE THEORY OF CHURCH ARCHITECTURE. By Thomas F. Imbs, B.S.A. Wainwright Building, St. Louis, Mo. 1923. Pp. 193.

A book that deals with the theory of church building is likely to meet the wishes of a great number of priests in America at the present time. Our pastoral clergy is eminently a race of church builders, much as were the medieval monks during the rise of Christianity in Europe. But the monks were trained in the manual arts, and they had at their bidding the guilds laboring with them understandingly hand in hand. The great schools of art among the Benedictines were all directed by clerics who were experts in the science of liturgy as well as in the skilled adaptation of architecture, painting, and sculpture to the interpretation of religious themes. These things the priest of to-day misses for the most part because the training in the seminaries absorbs the attention of the student with the multiplicity of theological disciplines, aside of a thousand problems that are created by the pastoral conditions of our missionary work. Fr. Raphael, O.S.B., in New England, is making strenuous efforts

to direct attention of ecclesiastical educators to the advantages of a thorough training in sacred art, as an element that gives dignity to the priestly ministry, while it serves also to elevate the understanding of the faithful for the beauty of religion. But the subject is removed from the mercenary aims that characterize our age, especially in the United States, and the sources of instruction in the field of ecclesiastical art are for the most part stored in large and expensive volumes. For this reason we welcome a book which within a comparatively small compass gives the rudimentary knowledge on which an understanding of architectural art is based.

Mr. Imbs is a practical architect, whose experience of our needs and conditions in church building gives him a thorough survey of the things that are essential and of immediate use to the priest who wants to go at the work of building with an understanding that is apt to direct his tastes in the right channels. At the same time he gives many hints likely to be of economic value in the process of construction. We have, then, in the above volume a presentation of the fundamental principles that underlie all architectural design; next, a clear distinction of the different styles in which a building may take form, and which tend to bring an edifice into proper harmony with its surroundings, thereby enhancing the general beauty. Moreover, our many different national elements of population suggest certain predilections among Gothic, Roman, Romanesque, Byzantine, Basilican, and Modern types, which must be understood in their salient features and principles to be properly appreciated, since they regulate also the furnishings and decorations of the churches. Available space, the surroundings of locality, popular traditions, and not least the available material for construction, must be taken into consideration by the priest who wishes to build, while exercising a certain regulating control in the outcome of what he undertakes with a fixed responsibiilty toward those whom he expects to support him and pay for the building. To leave such things to an architect or an accidental counsellor is apt to create dissatisfaction, call for modifications which are needlessly expensive, and cause risks of ultimate failure to obtain what is wanted and needed.

Here Mr. Imbs's suggestions are of distinct value. The chapters on the economics of construction, acoustics, heating and lighting, quality of stained-glass windows, and the like, are, though noting salient points only, of particular help to the pastor who expects to erect not only a beautiful edifice, but to build safely, avoiding extravagant expense in doing so. The manual might also prove of use to the professor in pastoral theology, so as to inform the minds of young theological students on a subject with which they are likely to have to deal when on the mission.

Literary Chat

To priests who read French the *Directoire Pratique pour le Clergé*, "d' après le nouveau Code Canonique et les decisions recentes des Congregations romains", by Canon Laurent (Pierre Téqui, Paris), will prove a very useful source of orientation in all questions referring to the pastoral office. The matter is presented in catechetical form, much like Dr. Heuser's *The Parish Priest on Duty* published by the Benzigers, and of which a new edition is in preparation to bring it up to date and conformable to the Code. Canon Laurent's volume is a model of methodical conciseness, at the same time being practical and reliable in its conclusions and references.

An interesting and from the theological point of view wholly satisfactory interpretation of St. Paul's use of the Greek word "Hilasterion" (Rom. 3:25), rendered in the Vulgate by "propitiatio" (propitiation), is offered by the Rev. Romuald Alphonse Mollaun, O.F.M., in a dissertation submitted for the Doctorate in Theology, at the Catholic University of America. After examining the traditional uses of the word among the Christian Fathers and later exegetes, and having reviewed the sense in which it was employed among the Hellenists before and after the making of the Septuagint version in the third century B. C., the author shows how the Apostle, writing under divine inspiration, defines with singular accuracy the Catholic notion of the two-fold nature in Christ, together with the reason and result of Christ's sacrifice. The divine manifestation takes the form of "hilasterion", that is to say, a place where, by His own Blood, real expiation for sin, and reconciliation with a just God, are made. The idea of locality is demonstrated, and beautifully fits into the Catholic concept of both the sanctuary with its sacrifice and the Divine Heart, which forms so intimate a part of our devotion to the Blessed Eucharist, though Father Mollaun does not undertake to elaborate the latter notion. (*New Testament Studies,* Catholic University of America.)

Father Cuthbert Lattey, S.J., has done much to familiarize readers with the Bible and the ways of St. Ignatius. In his recent book, *Thy Love and Thy Grace,* he presents material for systematic meditation during an eight-day retreat of religious. The reflections deal with the fundamental virtues of the Christian life, and the conditions for acquiring them. Readings from the New Testament and the Imitation are duly indicated, and each day's Considerations are introduced by stanzas of original poetry. (B. Herder Book Co.)

Under the title *Milestones on the Way to Life* Father Robison, S.J., continues his series of College Church Conferences. The volume takes up the active element on the youth's pilgrim journey through life. Hitherto the ideal to be kept before him in his effort to make the future a success was the person of Christ. Next came the means by which God's grace and guidance may be secured; that is to say, the sacramental treasury of the Church of Christ. Now the traveller, informed and equipped, is put on the road where he may test his power of endurance by the practice of faith, reverence, hope, and charity. He is reminded that he possesses a passport in his title as "Catholic" which secures for him the credentials that admit him to the House of the King after he has reached the end of his pilgrimage. (B. Herder Book Co.)

The second volume of the Supplement to the *Herders Konversations-Lexikon* completes the additions and corrections of the work which has been regarded as a model Catholic encyclopedia. It has thus lost none of its excellent qualities through the changes of late years in the field of science, art, letters, politics, and the various disciplines that make up modern culture. The volume contains the topics comprised under the letters L to Z and makes the eleventh tome of

the whole work. Needless to say, the workmanship is in keeping with the reputation which the old Freiburg firm has established for itself, despite the drawbacks created by the war. (B. Herder Book Company: St. Louis, Mo.)

Father J. Elliot Ross (in *The Catholic World* for June, 1923) calls attention to what the diocesan authorities know about their Catholic population, so far as the reports to the *Official Catholic Directory* reveals such knowledge. A thoughtful glance at the official returns for 1923 discredits the conclusion that we have lost rather than gained in numbers. At the same time it rouses the suspicion that the reports are in many cases perfunctory repetitions of former census figures. Not only are these figures in some cases out of keeping with the number of new churches and parishes organized in various dioceses, but the same figures are given in successive years for cities and dioceses that register a variation in population. Thus from twenty-four dioceses no change whatever is reported in the numbers of Catholic population; which is incredible. This fact alone shows an absence of intelligent account by the responsible officers. Fr. Ross suggests that laymen be employed to furnish more correct census figures. His urbanity allows that priests have the better opportunity. Something is wrong with the reports of certain dioceses.

Father Wassmann's *Modern Biology and the Theory of Evolution* (English translation issued by Herder Book Co., St. Louis, Mo.) has been previously reviewed in these pages. Attention may here be drawn to the fact that the book has lately appeared in a second impression. In view of the fact that many rather striking facts have recently been discovered in experimental Biology—some of them are described in the article by Dr. O'Malley given in the present number—it is to be regretted that a new and revised edition has not been undertaken so as to include a discussion of the facts in question and to bring the work abreast with the literature of Biology which has grown considerably since the last edition published in 1906. However, the *lacunae* do not affect the essence or the main object of the treatise which is expressed by the title mentioned above. Within those limits the work remains, as it was, a standard on its subject.

Those who have read *Defendonsnous* by the Abbé Grimaud have another equally delectable treat served them in *Sauvons nos Ames* by the same alert thinker. In the latter volume the motives and means of practical religion are cast in the form of conversations, just as the same method had been employed for the defence of the faith in the former. The value of the work for the present readers will probably be found in the style. This is genuine colloquial French. Those who want to cultivate idiomatic French conversation, and at the same time imbibe practical ideas of religious life, will find the genial Abbé's *causeries* profitable and pleasant. (Pierre Téqui, Paris.)

Dom Louismet's books on the mystical life are well known to the clergy in their English dress. They also appear in French, and have been translated into German. A Spanish and a Flemish version are in preparation. The third volume of the French edition has just appeared under the title *Miracle et Mystique* (P. Téqui, Paris). As the English original of the author's writings has been previously reviewed in these pages, it will suffice to note that in the recent volume of the French the supernatural character of the mystical state is insisted on and that, in the divine plan of salvation, all Christian souls are called on to some degree of the contemplative life which they may reach, provided they bring the requisite conditions, since the essence of that life is intimate union with God, wherein indeed consists the ultimate formal end of man.

Dr. Emmerich David, Rector of the Campo Santo in Rome, has reorganized the publication of the *Roemische Quartalschrift*, a periodical which suspended publication in 1915, not long before the death of its venerable and learned founder, Mgr.

Anton de Waal. The latter had come from the Rhine country to act as chaplain at the College of the "Anima" in 1863. In 1872 he became Rector of the Campo Santo. He developed there that interest in the study of Christian and particularly Roman antiquities which led to the founding of the *Quartalschrift*, to which scholars chiefly from Italy and Germany contributed for many years. With the coöperation of the Freiburg professors Dr. Johan Peter Kirsch for the department of archeology, and Dr. Emil Göller for church history, the magazine resumes its honored place. The present issue, which bridges the numbers from 1916-1923, contains a paper on the newly discovered monument of SS. Peter and Paul on the Appian Way, an article by Mgr. Wipert on the chronology of early Christian sarcophagi, and a number of criticisms and comments on current archeological topics.

Two recent additions to the list of pamphlets issued by the Paulist Press should have a place on the book-rack in the church vestibule and in other distributing centres. In *The Educated Classes and Bogus Religions*, Dr. James J. Walsh with his wonted genial manner points to the recently increasing suggestibility of educated people, to "the fads, freaks, fakes, supported by women suffering from suppressed religion"—to use the Doctor's picturesque characterization of the prevailing hysteria. The pamphlet will be particularly helpful in cases wherein symptoms of the Eddyistic epidemic crop up.

The Catholic Evidence Movement, by Fr. Bertrand Conway, C.S.P., tells interestingly of what our Catholic brethren in England are doing to spread the light. Substantially the pamphlet is a synopsis of Fr. Henry Brown's *The Catholic Evidence Movement* (Benziger Brothers), which has previously been reviewed in these pages.

So much has been written concerning Lourdes that the announcement of a new book on the world-renowned shrine is unlikely to stir much interest. Nevertheless *Up and Down Lourdes* by Edith Cowell is a recent book that can justly claim the attention of all who love Our Lady of the Grotto by the Gave. It contains no history of Lourdes, as is the wont with most of its kind. There is some description of the place and the people, but most of it narrates the author's experiences, and this it does most cleverly and happily. The writer confesses to having been haunted by the fear — a nightmare — that people might find "this little chronicle of Lourdes silly or insignificant", although no one should "say it is insincere". There is not the slightest danger that any sane reader will discover aught but what is wholesome, edifying, and entertaining, and most transparently sincere in Miss Cowell's pages. Moreover, these qualities are reflected through a style that is as charmingly bright and piquant, and touched with such merriment as Miss Enid Dinnis is wont to enlist in the service of spiritual facts and ideals. *Up and Down Lourdes* is delightful reading and should draw many new clients to Mary. (Benziger Brothers, N. Y.)

The *Register*, which is the official record of ecclesiastical transactions in the Diocese of Harrisburg, holds true to its purpose of informing the clergy about the interests of religion within the diocese, thus unifying the pastoral activities with the Bishop as the centre. The latest issue publishes the arrangements and rules to be observed during the annual retreat of the priests. The subject discussed at the last ecclesiastical conference is summarized and the theological *casus* with its solution is printed in full. The Bishop directs attention to the Pious Union of St. Joseph for the Dying, urging the priests to avail themselves of the privileges accorded to members. Excerpts from the *Kenrick Diary*, referring to the prelate's missionary experiences in Harrisburg and Lancaster, give variety of local interest to the *Register*. A reprint from the *Irish Ecclesiastical Record* on the Veil of the Tabernacle, and a financial statement of the collections for the Seminary, the Orphans, Peter's Pence, Catholic University, Indian and Colored Missions, and the Holy Land, complete the number.

Apropos of the interrelations of Biology and Philosophy alluded to by Dr. O'Malley, one of the ablest contributions to the subject is Fr. Gemelli's *L'Enigma della Vita e i Nuovi Horizonti della Biologia* (2 vols. Frienze, Libreria Editrice Fiorentina). The author, who is at once a scientist, a philosopher, and a theologian in the sense that he is a priest, speaks with expert knowledge and a grasp of interpretative principles on the somewhat complicated theme. He deals with all the vexed questions concerning the physical basis of life, organic chemistry, cell structure, vital functions, transplantation of cells and tissues, heredity, tropeism, and other physiological processes. Though he discusses the origin of life, the evolution of organic types does not fall within the limits of his work. His book and that of Dr. Wassmann mentioned above are therefore reciprocally supplemental. While Dr. Gemelli considers the transplantation of living tissues and therefore describes some of the investigations carried on by Carrel and others, the fact that his book was published just before the breaking out of the War prevented the mention of some of the quite recent experiments. On the other hand, these have added nothing essentially new either to the previously known facts or to the theory by which they are explainable, so that the treatise loses nothing substantial by the fact that 1923 does not figure on the title page. Students both of biological or philosophical science who have read the *Enigma della Vita* have something worth while in store for them in the work.

The notion that the human organism is a storehouse of physico-chemical energy derived from the food and air, and therefore proportionately limited in supply—a notion which very largely prevailed outside Catholic circles during the past century — is more and more giving place to the psychic nature and source of human power. Most people have always more or less known how a person's power of reaction to a demand contains marvelous reserves which are only educible under extraordinary stimulus. People suffering from paralyzing rheumatism have been known to leap from their beds and rush downstairs or out of a window of a house on fire. A man, pursued by a furious beast, can vault a six-foot fence — a feat which no amount of training would enable him to accomplish. The late war furnished countless instances of the almost inexhaustible potencies of human energy. These things were always known of course, but in recent times they have been more systematically studied, by means particularly of hypnotic suggestion, and no end of brochures and books have been devoted to their explanation and their practical utilization.

Among *The Little Books on Religion,* issued by the Macmillan Co., there has recently been added *The Psychology of Power* by Captain J. A. Hadfield, a physician at the Neurological Hospital, Oxford. The booklet, which the jacket announces was originally published in a volume entitled *The Spirit,* is edited by Canon B. Streeter. The author takes the psychical not the physical view of man's power and says some interesting and stimulating things on the subject. The suggestions he offers as regards pressing the instincts into the service of the higher life, while not new, are sane and practical. Most intelligent people know it already, but they may be encouraged to be retold that "the experience of applied psychology, especially psychotherapy, points to the conclusion that we are living far below the limits of our possible selves, and that there are open to us resources of power available through the right use of our instincts, which if directed to noble purposes will free our minds from those worries, anxieties and morbid fatigue which spoil our lives, and will free us for a life of energy and strength."

And the more practical does this conclusion become when conjoined with the Catholic's conviction which the author as a scientist claims to share, that "the Christian religion is one of the most valuable and potent influences for producing that harmony and peace of mind and that confidence of soul which is needed to

bring health and power to a large proportion of nervous patients"—patients upon whom suggestions of quietness and confidence the author has found ineffective until linked with "faith in the power of God which is the substance of the Christian's confidence and hope".

What the man of average culture knows about John Locke is that he wrote an *Essay on the Human Understanding* wherein he defended a sort of Sensism and apparently denied the objectivity of the substance-concept. His political and his educational theories are not so generally considered. Whether his contributions to either of these subjects be sufficiently important to merit consideration in these days of multitudinous demands on one's reading power might be a question. The answer would obviously depend upon the standards of values assumed. Be this as it may, there should be no question as to the merits of an essay on the *Educational Theory* of John Locke which Sister Mary Louise Cuff had submitted to the Faculty of the Catholic University in partial fulfilment of the requirements for the Doctorate of Philosophy. It is a study creditable alike to the writer and to the institution. Based on an extensive use of the original and derivative sources, and thoroughly documented, it is both scholarly and judiciously discriminative. While solicitous to show how impossible it is for the Christian teacher to be content with what Locke has to offer, the writer confesses her "admiration for the noble endeavors of the philosopher to secure for those for whom he wrote an education that would be at least a training, a discipline, and a preparation for life's demands" (p. 3). The book is published by the Catholic Education Press, Washington, D. C.

The International Catholic Truth Society has issued a helpful little pamphlet, *The Bible, What it Is and How to Use It.* Within the compass of eighteen pages the author, Fr. William Hogan, C.SS.R., has condensed much valuable instruction of a practical nature. Another little pamphlet on the life of Blessed Sœur Thérése, by the Oratorian Fr. Allen Ross, will help to spread devotion to "The Little Flower". (I. C. T. S., Brooklyn, N. Y.)

As every up-to-date school-plant includes some sort of visual apparatus to help the mind through the eye, so too every well-equipped school has its gymnasium to develop the sound body for the service of the sound mind. Though for that matter definitely arranged physical and gymnastic exercises may be made, through the alertness and prompt obedience and orderliness which they promote, to serve in the formation of the whole character and moral virtue of the pupil.

Obviously, however, such exercises cannot be conducted without definite knowledge and instruction. A complete course in physical education and games graded from backward classes to high-school, has been prepared by William A. Stecker, B.S.G., Director of Physical Education in the Public Schools of Philadelphia. The latest addition to the series is *Apparatus Work for Boys and Girls.* Here is a course of graded instruction in all the apparatus of the average gymnasium, such as horizontal bars, parallel bars, rings, ladders, and the rest. Nothing is left out. The photo illustrations taken from life are so clear and perfect that in conjunction with the explanatory text, even the pupils almost without the aid of an actual demonstrator can see how to do the trick, though of course a teacher should be at hand to make them do it. The series is issued in splendid form by John J. McVey, Philadelphia, Pa.

In a format that makes the volumette a delight both to eye and hand, *The Sacrament of Friendship* by Father Henry Schuyler has recently been reprinted by the Peter Reilly Co., Philadelphia, Pa. The new edition appears in answer to numerous requests for a smaller and more easily portable size. The booklet is now better adapted for devotional use in the Church *coram Sanctissimo,* a purpose to which the subject matter and the mode of treatment admirably answer.

Books Received

THEOLOGICAL AND DEVOTIONAL.

BELIEF AND FREEDOM. By Bernard Holland. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 187. Price, $1.75 *net.*

MEMENTO DE LA VIE SPIRITUELLE. Par le R. P. Régis G. Gerest, O.P., Prédicateur général. P. Lethielleux, Paris. 1922. Pp. 411. Prix, 8 *fr. franco.*

MÈRE MARIE DE JÉSUS, Fondatrice et Prieure du Carmel de Paray-le-Monial (1853-1917). Préface par M. Ch. Sauvé, S.S. Carmel de Paray-le-Monial, Saône-et-Loire; Mignard Frères, Paris. 1922. Pp. L—334. Prix: étranger (recommandé), 11 *fr.* 60 *franco.*

HISTOIRE MERVEILLEUSE du Vrai Portrait Traditionnel de Jésus-Christ, donné par Notre-Seigneur Lui-même à Abgar, roi d'Edesse, illustrée de trois images achéropites. Par l'Abbé François Talon, Missionaire Diocésain a Notre-Dame de Myans (Savoie). 2e édition. A. Perrin, Dardel, Chambéry. 1922. Pp. xvi—174. Prix, 5 *fr.* 50 *franco.*

LE SACRÉ-CŒUR DE JÉSUS. Principe de toute la vie spirituelle d'après le Bienheureux Jean Eudes. Par J. Gauderon, Eudiste, Docteur en Théologie. P. Lethielleux, Paris. 1922. Pp. 171. Prix, 4 *fr.* 45 *franco.*

CONSEILS PRATIQUES POUR LA CONFESSION. Par Mgr. P. Lejeune, Prèlat de la Maison de Sa Sainteté, Archiprêtre de Charleville. P. Lethielleux, Paris. 1923. Pp. 170. Prix, 4 *fr.* 45 *franco.*

THE NATIONAL PASTORALS OF THE AMERICAN HIERARCHY (1792-1919). With a Foreword, Notes and Index by the Rev. Peter Guilday, Ph.D. National Catholic Welfare Council, Washington. 1923. Pp. xiii—358.

THE GOD OF OUR FATHERS. By H. P. S. Fleming H. Revell Co., New York, Chicago, London and Edinburgh. 1923. Pp. 156. Price, $1.25 *net.*

DIE VERFASSUNG DER URKIRCHE. Dargestellt auf Grund der Paulusbriefe und der Apostelgeschichte. Von Hermann Dieckmann, S.J. Verlag der Germania A.-G., Berlin C2. 1923. Seiten 144. Preis, 2 *Mk.* 50 *Pf.*

LIFE OF ST. DAVID. By A. W. Wade-Evans. (*Translations of Christian Literature.* Series V: *Lives of the Celtic Saints.* Edited by Eleanor Hull.) Society for Promoting Christian Knowledge, London; Macmillan Co., New York and Toronto. 1923. Pp. xx—124.

UP AND DOWN LOURDES. By Edith Cowell. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 108. Price, $1.25.

THE PUSSY CAT OF THE BABY JESUS. By Sister M. Antony. With illustrations by Sister Tarcisius. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1923. Price, $0.65.

THE BLESSED ROBERT BELLARMINE OF THE SOCIETY OF JESUS. By Thomas J. Campbell, S.J. Encyclopedia Press, New York. Pp. 22.

BLESSED ROBERT BELLARMINE (1542-1621). By the Rev. James Brodrick, S.J. Catholic Truth Society, London. 1923. Pp. 24. Price, *twopence.*

THE BOYS' BOOK OF SAINTS. By Louis Vincent. Sands & Co., London and Edinburgh; B. Herder Book Co., London and St. Louis. Pp. 251. Price, $1.80.

THE COMMUNION PRAYER BOOK. By a Sister of St. Joseph. Prayers and Instructions with Illustrated Thoughts on Holy Communion. Eleventh edition. D. B. Hansen & Sons, Chicago. Pp. 240. Price: cloth, $0.35; leather, $1.00.

MILESTONES ON THE WAY TO LIFE. By William F. Robison, S.J., Ph.D. B. Herder Book Co., London and St. Louis. 1923. Pp. 243. Price, $1.50.

JEUNESSE ET PURETÉ. Par l'Abbé Henri Morice. Quatrième édition. P. Téqui, Paris. 1923. Pp. xii—237. Prix, 4 *fr. franco.*

LETTRES DE MGR. DE SÉGUR à Ses Filles Spirituelles. Publiées par le Marquis de Ségur. Nouvelle édition. P. Téqui, Paris. 1923. Pp. 219. Prix, 4 *fr. franco.*

THE POOR SOULS IN PURGATORY. A Homiletic Treatise with Some Sermons by the Right Rev. P. W. v. Keppler, D.D., Bishop of Rottenburg. Adapted into English by the Rev. Stephen Landolt. Edited by Arthur Preuss. B. Herder Book Co., St. Louis and London. 1923. Pp. 203. Price, $1.50.

CONSEILS AUX AÎNÉS DE MON PATRONAGE. II: Les Devoirs envers le Prochain. Maison de la Bonne Presse, Paris. Pp. 182. Prix, 1 *fr.* 80 *franco.*

PRINCES OF HIS PEOPLE. I: St. John the Evangelist (II). By C. C. Martindale, S.J. (*"The Household of God" Series.*) P. J. Kenedy & Sons, New York. 1923. Pp. xv—164. Price, $1.85 *postpaid.*

THE LORD'S COMMAND TO BAPTIZE. An Historico-Critical Investigation with Special Reference to the Works of Eusebius of Caesarea. Dissertation submitted to the Faculty of the Sacred Sciences at the Catholic University in partial fulfilment of the requirements for the Doctorate of Theology. By Bernard Henry Cuneo, O.F.M., S.T.L. (*New Testament Studies*, No. V.) Catholic University, Washington, D. C. 1923. Pp. xiii—119.

ST. PAUL'S CONCEPT OF ΙΛΑΣΤΗΡΙΟΝ. According to Rom. 3:25. An Historico-Exegetical Investigation. Dissertation submitted to the Faculty of the Sacred Sciences at the Catholic University in partial fulfilment of the requirements for the Doctorate in Theology. By the Rev. Romuald Alphonse Mollaun, O.F.M., S.T.L. (*New Testament Studies*, No. IV.) Catholic University, Washington, D. C. 1923. Pp. vii—107.

JESUS, TRUE GOD AND TRUE MAN. Thoughts and Prayers before the Blessed Sacrament. By Sister Mary Philip, Bar Convent, York. Talbot Press, Dublin; B. Herder Book Co., St. Louis. Pp. 81. Price, $0.60.

SYNTHÈSE DE VIE SPIRITUELLE. Par le R. P. Régis G. Gerest, O.P., Prédicateur général. P. Lethielleux, Paris. 1922. Pp. 72. Prix, 1 *fr.* 65 *franco.*

DES ÉTUDES ET DE LA FORMATION DES CLERCS DANS NOS SÉMINAIRES. Par Mgr. Chauvin, Évêque d'Evreux. Maison de la Bonne Presse, Paris. 1923. Pp. 47. Prix, 0 *fr.* 55 *franco.*

THE ROAD TO CASCIA, or St. Rita's Victory. Narrative Poem. By the Rev. Henry Brenner, O.S.B. St. Meinrad's Abbey, St. Meinrad, Ind. Pp. 30.

LA CRISE DE LA NATALITÉ EN FRANCE. Lettre pastorale de Cardinal Dubois, Archevêque de Paris. Maison de la Bonne Presse, Paris. 1923. Pp. 29. Prix, 0 *fr.* 35 *franco.*

PHILOSOPHICAL.

NATURAL JUSTICE AND PRIVATE PROPERTY. By the Rev. Daniel Merino, St. Jago, Chile. B. Herder Book Co., St. Louis. Price, $1.35.

THE FAMILY AND ITS MEMBERS. By Anna Garlin Spencer, Special Lecturer in Social Science, Teachers' College of Columbia University; formerly Associate Director of the New York School for Social Work; Special Lecturer at the University of Wisconsin and Hackley Professor of Sociology and Ethics at Meadville Theological School; author of *Woman's Share in Social Culture.* (*Lippincott's Family Life Series.* Edited by Benjamin R. Andrews, Ph.D., Teachers' College, Columbia University.) J. B. Lippincott Co., Philadelphia and London. 1923. Pp. 322. Price, $2.00.

A FIRST BOOK IN ETHICS. By Henry Woods, S.J., Ph.D., Professor of Ethics in University of Santa Clara, Calif. Jos. F. Wagner, New York; B. Herder, London. 1923. Pp. v—295.

LE POINT DE DÉPART DE LA METAPHYSIQUE. Leçons sur le Développement Historique et Théorique du Problème de la Connaissance. Par J. Maréchal, S.J., Docteur en Sciences, Professeur de Philosophie au Collège Philosophique et Théologique de la Compagnie de Jésus à Louvain. Cahier III: La Critique de Kant. (*Museum Lessianum,* Section Philosophique. Publications dirigées par des Pères de la Compagnie de Jésus, Louvain.) Charles Beyaert, Bruges; Félix Alcan, Paris. 1923. Pp. xi—244. Prix, 12 *fr.* 50.

THE THEORY OF CHURCH ARCHITECTURE. By Thomas F. Imbs, B.S.A., C.P.A., A.E., architect, author of *Architects' Contracts, Principles of Modern Bank Architecture,* Wainwright Bldg., St. Louis. Pp. 193. Price, $2.50.

THE EDUCATIONAL THEORY OF JOHN LOCKE. Its Limitations for the Christian Teacher. By Sister Mary Louise Cuff, Ph.D. Catholic Education Press, Washington, D. C. 1923. Pp. 148.

SOCIAL CATHOLICISM IN ENGLAND. By Dr. Karl Waninger. Translated into English in 1914 by Charles Plater, S.J., M.A. B. Herder Book Co., St. Louis. Pp. 134. Price, $0.75.

THE ANNUAL OF THE AMERICAN SCHOOL OF ORIENTAL RESEARCH IN JERUSALEM. Vols. II and III for 1921 and 1922. Published by American School of Oriental Research in Jerusalem. Yale University Press, New Haven. 1923. Pp. 128.

THE EDUCATED CLASSES AND BOGUS RELIGIONS. By James J. Walsh, M.D., Ph.D. Paulist Press, New York. 1923. Pp. 16. Price, $0.05.

THE CATHOLIC EVIDENCE MOVEMENT. By the Rev. Bertrand L. Conway, C.S.P. Paulist Press, New York. 1923. Pp. 15. Price, $0.05.

JESUS CHRIST AND THE SPIRIT OF YOUTH. By Frank Ilsley Paradise, formerly Dean of Christ Church Cathedral, New Orleans. Small, Maynard & Co. Pp. 236. Price, $2.50 *net.*

PSYCHOLOGIA. Scripsit J. Donat, S.J., Professor in Universitate Oenipontana. (*Summa Philosophiae Christianae,* V.) Editio 4ª et 5ª emendata et aucta. Fel. Rauch, Oeniponte. 1923. Pp. viii—474.

A STUDY OF THE VOCABULARY AND RHETORIC OF THE LETTERS OF ST. AUGUSTINE. A Dissertation submitted to the Faculty of Letters of the Catholic University in partial fulfilment of the requirements for the Degree of Doctor of Philosophy. By Sister Wilfrid Parsons, A.M., of the Sisters of Notre Dame of Namur. (*Patristic Series,* Vol. VIII.) Catholic University, Washington, D. C. 1923. Pp. vii—281.

ONTOLOGIA. Scripsit J. Donat, S.J., Professor in Universitate Oenipontana. Editio 4ª et 5ª aliquantum immutata. (*Summa Philosophiae Christianae,* III.) Fel. Rauch, Oeniponte. 1921. Pp. viii—259.

LOGICA et Introductio in Philosophiam Christianam. Scripsit Josephus Donat, S.J., Professor in Universitate Oenipontana. (*Summa Philosophiae Christianae,* I.) Editio 4ª et 5ª emendata et aucta. Fel. Rauch, Oeniponte. 1922. Pp. ix —227.

THE FORM OF THE ANCIENT GREEK LETTER. A Study in Greek Epistolography. Dissertation submitted to the Faculty of Letters of the Catholic University, in partial fulfilment for the Degree of Doctor in Philosophy. By the Rev. F. X. J. Exler, O.Praem., M.A. Catholic University, Washington, D. C. 1921. Pp. 140.

REASON AND RELIGION. By the Rev. R. Lummer, C.P. Paulist Press, New York. 1923. Pp. 36.

PSYCHOANALYSIS. By Charles Bruehl, Ph.D. Paulist Press, New York. 1923. Pp. 23. Price, $0.05.

THE SYNTAX OF THE DE CIVITATE DEI OF ST. AUGUSTINE. A Dissertation submitted to the Catholic Sisters' College of the Catholic University, in partial fulfilment of the requirements for the degree of Doctor of Philosophy. By Sister Mary Columkille Colbert, M.A., of the Sisters of Charity of the Incarnate Word. (*Patristic Studies*, Vol. IV.) Catholic University of America, Washington, D. C. 1923. Pp. x—107.

LITURGICAL.

CATHOLIC HYMNS FOR THE PEOPLE. Edited by the Rev. James Martin Raker, Wilton, Wis. Second edition. 1923.

HISTORICAL.

THE PASSIONISTS. Sketches Historical and Personal. By the Rev. Felix Ward, C.P. With a Preface by the late Cardinal Gibbons. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 478. Price, $4.00 *net*.

THE BENEDICTINES. By Dom Bruno Destrée. Translated by a Benedictine of Princethorpe Priory, Warwickshire. With Preface by Dom Bede Camm, O.S.B., M.A., F.S.A. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. x—175. Price, $1.75.

THE CONVENTUAL THIRD ORDER OF ST. DOMINIC and its Development in England. By a Dominican of Stone. With Preface by the Very Rev. Father Bede Jarrett, O.P. (Provincial), and Introductory Note by the Rev. John Baptist Reeves, O.P. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. xv—77. Price, $1.25.

A MEMOIR OF MOTHER FRANCIS RAPHAEL, O.S.D. (Augusta Theodosia Drane), sometime Prioress Provincial of the Congregation of Dominican Sisters of S. Catherine of Siena, Stone. With some of her Spiritual Notes and Letters. Edited by the Rev. Bertrand Wilberforce, O.P. With portrait. New edition. Longmans, Green & Co., London, New York, Toronto. 1923. Pp. xii—572. Price, $4.20 *net*.

MARIE DE L'AGNUS DEI. A Sketch of the Life of Marie-Anne Hervé-Bazin, Religious of the Society of Marie-Réparatrice. By Mme. S. S. With Preface by M. René Bazin, Member of the French Academy. Translated from the fifth edition of *Une Religieuse Réparatrice* by the Rev. Michael P. Hill, S.J. Macmillan Co., New York. 1923. Pp. xxi—345. Price, $2.25.

LE PÈRE CLAUDE DE LA COLOMBIÈRE de la Compagnie de Jésus. 1641-1682. Par le R. P. Louis Perroy. P. Lethielleux, Paris. 1923. Pp. vii—294. Prix, 7 *fr.* 60 *franco*.

FATHER PRICE OF MARYKNOLL. A Short Sketch of the Life of the Rev. Thomas Frederick Price, Missioner in North Carolina, Co-Founder of Maryknoll, Missioner in China. Compiled from the letters of his friends by a priest of Maryknoll. Catholic Foreign Mission Society of America, Maryknoll, N. Y. 1923. Pp. xv—91. Price, $1.00.

MISCELLANEOUS.

THE BETROTHAL OF FELICITY. By Florence Drummond, author of *An American Wooing* and *The Castle of Fortune*. Longmans, Green & Co., New York, London and Toronto. 1923. Pp. 324. Price, $2.00 *net*.

LATIN GRAMMAR MADE CLEAR. With Exercises and Vocabulary from the Original French of Professor H. Petitmangin, Agrégé de l'Université. Adapted into English by H. Petitmangin and John A. Fitzgerald, A.B., Officier de l'Instruction Publique, with the collaboration of Ernest Dimnet, Agrégé de l'Université, Professeur at Collège Stanislas, Paris. J. de Gigord, Paris; Funk & Wagnalls Co., New York. 1922. Pp. xvi—317. Price, $1.50 *net*.